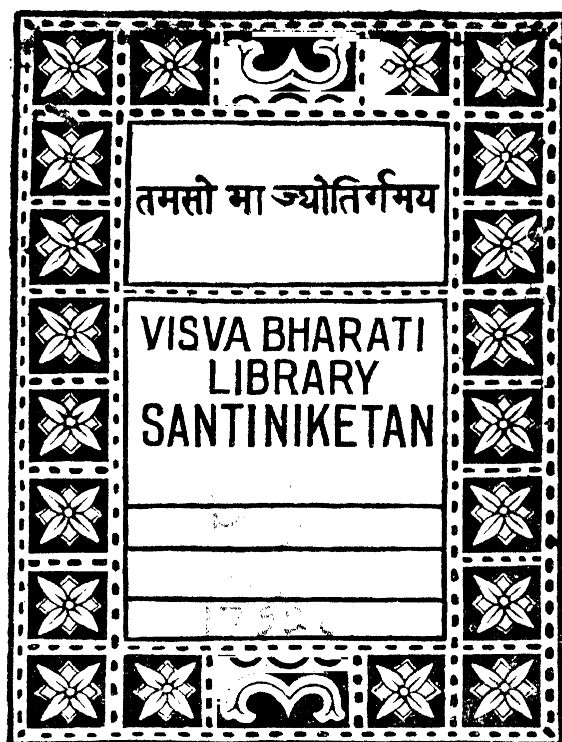


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Ref. G57/3286

December 23rd, 1931

To The Secretary,
Maha Bodhi Society,
Benares.

Dear Sir,

On the opening ceremony of the Mulagandha Kuti Vihara on November 11th I had the honour to offer on behalf of the Indian National Congress a National Flag for the Vihara. I have now great pleasure in sending this flag in silver and enamel on a silver stand encased in carved and inlaid sandle wood casket. My colleagues Shri Shiva Prasad Gupta and Shri Sri Prakasa will personally take this casket with the flag inside it. I trust this flag will be a perpetual reminder to you of the good will of the Indian Nation towards the great cause you represent.

Yours sincerely,

Jawaharlal Nehru

General Secretary



The Congress Present of the Indian National Flag placed on a table in front of the Mulagandhakuti Vihara.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदिकल्याणं मज्झेकल्याणं परियोसानकल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XL.] JANUARY, B. E. 2475 / C. E. 1932 [No. 1.

NOTICE

A few copies of the Mulagandhakuti Vihara Inauguration Issue of the Mahabodhi are still available. It contains *inter alia* the messages of H. E. Lord Willingdon, Dr. Rabindra Nath Tagore, Ven'ble Sri Devamitta Dhammapala and others read on the occasion of the opening ceremony, a detailed report of the proceedings, the memorable address of Dr. S. N. Das Gupta, President, Buddhist Convention and fifteen pictures depicting the different phases of the celebrations. On special request, the price has been reduced to Re. 1/- only. Please apply sharp to—

The Manager,
THE MAHABODHI.

BUDDHISM IN JAPAN

By Mrs. Beatrice Lane Suzuki, M.A.

There are six great Buddhist sects in Japan belonging to the Mahayana. These are the Tendai, Shingon, Nichiren, Zen, Jodo, and Shin. Besides these, there are two small sects, the Ji and the Yudzunembutsu, and there are a few temples left belonging to the ancient Hosso and Kegon. But of truly living sects, still vital and of real power we find the above-mentioned six which are still thriving and preaching the way of the Buddha.

Buddhist sects in Japan are classified as Jiriki and Tariki. *Riki* is a Chinese word meaning power, *Ji* signifies self and *Ta* another ; so Jiriki means believing in and relying upon one's own efforts in order to attain salvation or enlightenment, while Tariki means like Christianity depending upon the grace of a superior power. The latter will seem to Buddhists in India belonging to the so-called Hinayana, to be very far from the teachings of Gautama, but the fact remains that Buddhism in Japan has developed so as to take in this Tariki conception and the Tariki sects call themselves Buddhist and believe that they are preserving the spirit of the Buddha's teachings.

Let us begin our brief survey with Tendai, which is one of the Jiriki sects and which has been living on Mt. Hiei and elsewhere in Japan for many centuries. Originally brought from China where it was founded by the teacher Chi-I (531-597) on Mt. T'ien Tai, it was introduced into Japan by the priest Saicho—better known by his posthumous title, Dengyo-Daishi, conferred upon him by the Emperor, the term *daishi* meaning "great teacher." Dengyo Daishi brought the teaching to Japan and established it upon Mt. Hiei overlooking the city of Kyoto and here all these eleven hundred years it has been taught and practised. The sutra upon which it bases

its doctrine is the Lotus of the Good Law (the Hokke-kyo in Japanese and Saddharmapundarika in Sanskrit). The main thesis of this sutra is to present the Buddha as an eternal manifestation and all beings as partaking of his nature. Tendai is the teaching of universal enlightenment for all beings, not only for men but also for animals and plants and even the very dust under our feet. The Saddharma-pundarika continually emphasises this idea that every being, good and evil, can attain to Buddhahood for all beings are the same in essence ; therefore, Buddha, beings, and all phenomena are one. This theme the sutra proclaims and on it Tendai bases its doctrine. Tendai teaches the absolute oneness of all things and asserts that knowledge of this fact brings peace and freedom of mind. Tendai represents general Mahayana when it affirms the identification of all things and of their oneness with the absolute one mind, the Buddha. To come to know and realise this is enlightenment. Evil, according to Tendai, is the sense of separateness and so enlightenment consists in the knowledge through experience of oneness. This is the main teaching of Tendai which is living to-day in Japan at its best on the cryptomeria-clad mountain of Hiei, overlooking the city of Kyoto. It was here that the priest Saicho brought the new doctrine and established the temple of Enryakuji on Mt. Hiei on the summit of which he had long meditated as a youth. The result of that long meditation was now the blossoming of the Tendai doctrine at the Temple of Enryakuji. He secured the favour of the Emperor, and Enryakuji flourished under Imperial patronage and won many adherents. Later on, it became one of the greatest religious forces in power and prestige throughout the empire. A trip to the temples of Enryakuji on Mt. Hiei makes a delightful excursion from Kyoto. From the heights of the mountain, the city of Kyoto can be seen from one side of the mountain and the blue waters of Lake Biwa from the other. The temple buildings stand amidst great cryptomeria trees forming cool groves. The light for the Buddha is ever burning in the Kompon Chyudo, and

the voices of priests are ever intoning the sacred scriptures in honour of the Buddha. Dengyo Daishi was a great man with far-reaching insight and mystic force. He established the temples on Mt. Hiei to make a centre for Buddhist training and Buddhist thought, and from Hiei the aroma of Buddhist piety and devotion spread all over the country, and from the parent Tendai came other branches of Buddhism in Japan.

When we come to Shingon, another great Jiriki sect, we find another man as its spiritual force, one who was filled with insight, devotion, talent, and enthusiasm together with organising ability and executive genius. This man was Kukai (774-835), later on called Kobo Daishi, the posthumous title given by the Emperor. And just as Dengyo established his temple stronghold upon a mountain, so did Kobo Daishi. This mountain was Koyasan where from Kobo's time to the present day Shingon is taught in its purity. This mountain in the province of Kii is not far from Kyoto. It rises 3000 feet above the level of the sea and its peak is reached through forests of cryptomeria and fir. For eleven hundred years worship has continued on the sacred mountain. Amid lofty trees the temples stand, their interiors rich with fine altars upon which rests a statue of the Buddha in one of his many manifestations. A constant burning of lights and incense is going on and the chanting of sutras rarely ceases. There is a great cemetery which is a vast city of the dead where one can see the tombs and memorial stones, fine ones and simple in honour of the departed, and at the end of the broad cryptomeria-lined avenue is the Holy of Holies, the tomb of Kobo Daishi himself, the place of greatest reverence for a Shingon believer in all Japan.

Kobo Daishi is even yet a spiritual power in Japan. He was a man of striking personality, not only a great religious leader and organiser of social work but he was a skilled artist, sculptor, and calligrapher. Some splendid examples of his work are still left to us. He was the friend and instructor of three Emperors and while he moved much among the high

and great, he was also the friend of the lowly and poor, adored by all in his lifetime and revered by all after his death.

Kobo Daishi like Dengyo Daishi studied in China and brought the Shingon teaching as it had been directly handed down from teacher to teacher from the time of Nagarjuna who had learned it from the Bodhisattva Vajrasatta.

Every year thousands of pilgrims ascend the mountain to do honour to the revered founder and leader. There are many sub-temples throughout the empire and other fine head-temples of the sect which also support schools, colleges, universities, and charitable institutions. Here on Koya alone there is a fine university. In Japan religion walks hand in hand with education and charity and nowhere it is better exemplified than in Shingon.

Kobo Daishi emphasised that the two worlds of birth and death are really the same and one with the eternal Buddha. In short, Buddhahood is to be obtained in this very body. In order to attain it Body, Speech, and Thought are to be brought into harmony and united with the Body, Speech, and Thought of the eternal Buddha, which make up the life of the universe. This is called the activity of the "three secrets." To bring this activity to perfection is the aim of Shingon. It is done through religious practices and acts of worship of various kinds, especially through meditation. The eternal Buddha, according to Shingon, has taught the doctrine which has been given out to men through the great sutras of the Dainichikyo (Mahavairocanasutra) and the Kongocho-kyo (Vajrasekharasutra). This doctrine is that of Funi-ishin, "not two"; all is "not two but one." The Body of the Tathagata fills the world, his light shines upon all beings. Buddhahood is latent within us and all things including animals and plants. We must become aware of it and know our Mind as it truly is. We achieve this through the practice of the Three Secrets. When we know this truth, we are enlightened and suffering ceases and we realise that we are true sons of the Buddha and one with him, which is joy supreme.

The Zen sect is another Jiriki or self-power sect and it bears the closest resemblance perhaps to the Hinayana in form. Zen like Tendai and Shingon was brought from China where it had been introduced from India by Bodhidharma. It originated from the moment when the Buddha Śākyamuni was preaching to his disciples at the Mount of the Holy Vulture. Instead of a lengthy sermon he raised up a flower before the followers. None understood the meaning of this except Mahākāśyapa who quietly smiled. Then the Enlightened One said, "I have the most precious treasure, spiritual and transcendental, which this moment I hand over to you O Venerable Mahākāśyapa". So Mahākāśyapa is considered to be the first patriarch of the sect.

The idea is that in Zen there is a truth to be realised and which is communicable without words. As a sect it cares little for ritual, ceremony, or learning. Experience is the *alpha* and *omega* of its teaching and this experience is to be found within one's own nature and the truth found by seeing directly into one's own nature and there knowing the truth. To help one to realise the truth thus, a man is instructed in meditation or *zazen* as it is called. The mind is to be emptied of its ordinary thoughts in order to let the inner light shine through the veil. Zen does not necessarily despise the "ordinary thoughts" for it is they that make us what we are ; but as long as we are helped up by them, we cannot have real spiritual freedom which is enlightenment. When all our ordinary thoughts find their true bearing by becoming settled at a centre of spiritual unification, they are useful instruments. This centre, however, according to Zen, is to be discovered by means of meditation and not by mere learning or reasoning.

Although Zen emphasises the life of meditation, it also teaches through lectures, writings, and religious services. The followers of Zen are the most enlightened and progressive members of the Japanese community. Zen has laid its impress not only upon religious life but upon the esthetic side of Japanese life. Zen artists and writers have subtle quality of

their own which holds the best spirit. The arts of flower arrangement, of ceremonial tea, of the Nō dance—all show forth this Zen spirit. Even a man's character may have it too, and we sometimes speak of a certain man as having Zen in him just as we also use the term in describing a picture, a dress, a scene, or a house. Zen has something of sobriety, even austerity coupled with a fine artistic feeling. Zennism is not only religion but a mode of life. If you would see Zen in its stronghold, visit the great meditation monasteries of Kyoto, see the earnest young men leading the simple Zen life, see them at meditation, see them also at work, digging in the garden, and begging in the streets. And see their master also, like an Indian Yogi, a man of power, a well of spiritual force who instructs them. Zen is modern too, and has its colleges and lectures like other sects, but the true source of its power is in the quiet meditation hall.

Now we come to the Tariki sects—those who acknowledge that salvation comes not through one's own efforts and merits but through the grace of another. That other is the Buddha Amitabha, the Buddha of universal and eternal life and light. The worship of Amida as Amitabha is called in Japan grew out of the Tendai, and Tendai philosophy is at the basis of its belief, but all philosophy is lost in the tenet that salvation or enlightenment is given to all who have faith in Amida.

According to Honen Shonin, the founder of the Jodo or True sect, the Jiriki method is too difficult for ordinary men in the world ; it takes many years, nay lives to perfect oneself. Have complete faith in the Buddha and his mercy. This is enough to carry you to the other shore. The Jodo sect and the Jodo Shinshu founded by Shinran, Honen's disciple, are practically the same except that Honen stressed faith and works where Shinran stressed faith alone. Both use the sacred formula, Namu Amida Butsu, the adoration to the Buddha Amitabha, the former using it as an act of merit, the latter as an act of thanksgiving.

Salvation begins in this life when a man puts his faith in

Amida and his mercy. It is assured at death when by means of his faith he enters the Pure Land. By some Amidaists the Pure Land is an end in itself but by others it is regarded as the field of enlightenment, for Amidaists do not believe that true enlightenment can be obtained in this life and in this world. To some believers the Pure Land is a true heaven but to others it is Nirvana, the realising of one's unity with the Buddha.

To see the workings of these sects at their highest and best, come again to Kyoto. Visit the beautiful temple of Chionin of the Jodo sect situated on the eastern hills of Kyoto and founded in 1211 A.D. It is approached through a great gate eighty feet high, and it stands amidst fine old cryptomeria and pine trees. There are two great halls, one dedicated to the Buddha Amida and the other to the founder Honen Shonin. There are examples of all that is rich in Buddhist decoration. The Buddha is very large enthroned upon a golden lotus-flower. In the garden is a great bell, the second largest in Japan and back of the temple on a high terrace is the tomb of Honen Shonin. He was a wise and holy priest, and when he was lying on his death-bed he said, "The light of Amitabha illumines all sentient beings throughout the ten quarters of the world, and whoever calls upon this sacred name is protected and never forsaken by him."

The Shin sect is the largest in Japan and its two main temples are also in Kyoto. The Nishi or Western Hongwanji and the Higashi or Eastern Hongwanji are magnificent specimens of Japanese architecture. They stand as momentoes of the founder Shinran Shonin. Unlike other priests he wished to emphasise the life of the lay-disciple rather than the priestly. He never regarded himself as higher than his disciples and preferred to be called Gutoku, the bald-headed old man. His doctrine is summed up in the idea that the man of faith is already saved and his repetition of the Nembutsu (as Namu Amida Butsu is called) is simply the thanks offering of a grateful heart.

The Shin sect is most active in social work, education, and charity. It maintains leading colleges and schools, orphanages, free boarding houses, nurseries, aid for the poor, lectureships, associations, and societies of all kinds. It prides itself on being modern and up to date and foremost in all philanthropic endeavour. The Shin people have no superstitions and believe in walking the Middle Path of sobriety and happy worldliness. Although its members have one eye cast upon Paradise, the other is fixed upon the ground of this world, and it believes in treading firmly even gaily through the difficulties of human life. If only the heart and mind is placed upon Amida all will be well with the Shin believer.

We come now to the last of the six great sects and return to the Jiriki standpoint in contemplating the Nichiren sect. The Nichiren sect has been named after the founder Saint Nichiren who founded it in 1253 A.D. It is sometimes called Hokke sect because it is based upon the teachings of the Hokke-kyo (Saddharma-pundarika). This sutra is considered by believers to be the key to open the gate leading to the eternal world of Buddhas.

The founder Nichiren (sun-lotus) was a man of unique personality. He was born not of aristocratic lineage like Dengyo, Kobo, Honen, and Shinran, but the son of a humble fisherman. He studied on Mt. Hiei. He became convinced that the Lotus Gospel (Saddharma-pundarika) alone contained the true Buddhist teaching and henceforth he set himself to the task of teaching it. He encountered many obstacles and his life is filled with adventures, but he finally achieved his purpose and died surrounded by many devoted disciples, and the founder of a great religious sect. To see his religion practically in action, visit Hommonji in Tokyo, perhaps on a festival day and then note the fervour, the enthusiasm, the all-absorbing piety of the devotees, who cry Namu Myoho Renge Kyo (All Hail to the Lotus Gospel!). Their adoration is given to the Sutra which stands as a symbol for the eternal Buddha. Just to utter these words with an aspiring heart is enough for the

layman. Nichiren like the other sects is active in propaganda and in social service work.

Now we have briefly surveyed the six leading sects of Buddhism in Japan, but is it not enough to show that Buddhism is a living force and power in Japan? At the heart of all Buddhism in Japan is the doctrine of the Bodhisattva. This is the kernel of the Mahayana. The Bodhisattva is the being who refuses the attainment of Nirvana until all his fellow-beings can also attain to it.* Fully prepared for the final consummation he turns his back upon it feeling it to be selfish to enjoy it while even one of his fellow-creatures is in ignorance. Rather will he return to this world of trouble and perplexity and help all creatures until everyone has attained to the glorious conception of Buddha unity. Not till then will he take his rest. Until then the Bodhisattva works and refuses the Nirvana which his merits have won for him. All the sects preach this doctrine of the Bodhisattva, assert that each one of us is a latent Bodhisattva and urge us to realise it and make our true nature an active force among our fellow-beings.

This is a very brief sketch of Buddhism in Japan. The Buddhists in Japan are in harmonious thought and feeling with the Buddhists of all other lands. They are so busy tilling their own garden in Japan that they may seem indifferent and apathetic to the Buddhists abroad, but this is only superficial. They feel that their first efforts are needed at home. But in sympathy they are one with their Indian brothers. They are happy that the Mulagandhakuti Vihara has been completed, and they send their greetings of fellowship. May we all, Indian, Japanese, European, work for the Buddhist cause like true Bodhisattvas and carry the light of the Buddha to illumine dark places and endeavour with all our spiritual force to proclaim the power and beauty of the Dharma.

THE BODHISATTA IDEAL

By Bhikkhu Nārada

In Buddhism, three ideals are attainable by the seeker after peace—namely, the ideals of *Arahantship*, *of Pacceka Buddhahood* and of *Samma Sambuddhahood.*

The Theravada Buddhist—unlike his Mahayanist brother whose doctrine totally denounces the so-called selfish idea of Arahantship—is free to choose for himself from the above three ideals that which best suits his temperament.

One may be so thoroughly convinced of the universality of sorrow that he would only be too willing to lay this heavy burden aside, and effect his escape from this world of rebellious passions by attaining Arahantship at the earliest opportunity possible. Such an individual must necessarily be guided by a superior spiritual instructor who himself has won the Eternal Peace.

There may be another who, prompted by his own inclinations, would deem it worthy to seek the ideal of Pacceka Buddhahood, and thus attain salvation solely relying on himself, independent of outside help.

There may be yet another who would not merely *contemplate* but *feel* all the sorrow of the world ; so pervasive is his compassion, so boundless his love that he would voluntarily renounce his personal salvation, and dedicate his life to the lofty purpose of serving humanity.

Such is the noble ideal of an ever-loving Bodhisatta.

This ideal of Bodhisatta is the most refined and the most beautiful ever presented to the world, for a being who voluntarily renounces personal salvation to help the suffering humanity is the acme of self-lessness.

The Pali term *Bodhisatta* is composed of the two words, *Bodhi,* which means Wisdom, Enlightenment, or knowledge of

the Truths, and *Satta,* denoting one who is attached to, or bent upon. By Bodhisatta is, therefore, meant one who is attached to or bent upon Enlightenment or knowledge of the Truths. In this general sense it may without any distinction be applied to any person who is aspiring to the Bodhi, but, strictly speaking, a Bodhisatta is one who is destined to become a *Sammá-Sambuddha,* a Fully Enlightened One.

According to the commentaries he who aspires to attain Buddhahood makes at first a firm mental resolve (*Mano-Panidhi*) in the presence of a Buddha, to become an Omniscient One, and this he repeatedly affirms for a long period, but without intimating his desire to another. Later he gives verbal expression to the resolution formed in his mind (*Vaci-Panidhi*), in the presence of a Buddha, and repeats this for an equally long period. It is stated that the Bodhisatta Gotama, for instance, made Mano-Panidhi in the presence of 125,000 Buddhas for seven Asankheyyas, and the Vaci-Panidhi in the presence of 387,000 Buddhas for nine Asankheyyas.

Then with firm determination and strong will-power, he develops by degrees the self-sacrificing spirit latent in him, and cultivates intuitive knowledge until he reaches a high pitch of perfection, when unable to restrain himself any longer, he demonstrates his burning desire which has been so long held in abeyance. This outward demonstration is technically called *Kâya-Panidhi.*

These three periods of a Bodhisatta are known as the period of Aspiration, of Expression, and of Nomination.

At this stage of spiritual advancement he is capable of attaining Arahantship, if he is inclined to do so, but this golden opportunity he renounces to serve the world at large.

"To-day, if such were my desire,
I my corruption might consume.
But why thus in an unknown guise
Should I the Doctrine's fruit secure?
Omniscience first will I achieve,
And be a Buddha in the world.

Or why should I a valorous man,
The ocean seek to cross alone?"

Such was the train of thought that passed through the mind of the Bodhisatta Sumedha, as he lay prostrate at the sacred feet of the Buddha Dipankara.

It is on such an occasion as this that a Bodhisatta receives the revelation or *Vivarana* from a Buddha, who perceiving with His Divine Eye, publicly proclaims that the individual in question will positively attain Buddhahood in the near future. Henceforward he becomes fully entitled to the honourable appellation of Bodhisatta.

The Books mention three classes of Bodhisattas, namely:—

1. Those in whom is a superabundance of Confidence (*Saddhādhika*).

2. Those in whom is a superabundance of Energy (*Viriyadhika*).

3. Those in whom is a superabundance of Wisdom (*Paññâdhika*).

Those Bodhisattas who are distinguished for wisdom are generally lacking in Confidence, the energetic ones in Wisdom, and the devotional ones in Energy. Seldom, if ever, are these three characteristics harmoniously combined in one person. Buddha Gotama may be instanced as one belonging to the third group. Owing to his profound wisdom He completed his probationery period in four Asankheyyas and one hundred thousand æons, which is the minimum time limit, the maximum being 16 Asankheyyas and one hundred thousand æons.

During this enormous period—far beyond the ken of human knowledge, being impossible to reckon by the ordinary years—he utilises his energy and power to qualify himself for the laudable task by persistently practising the Paramis or Perfections, the *sine qua non* of Bodhisattahood.

WHAT, THEN ARE THE PARAMIS OR PERFECTIONS?

According to the Commentary of the Cariyâ Pitaka Paramis are those virtues which are cultivated by a heart filled with

compassion, guided by reason, utterly indifferent to worldly gain, and unsullied by error and all feelings of self-conceit.

Dâna or Charitable Giving is the first Pârami. It confers upon the giver the double blessing of inhibiting, on one hand, the immoral thoughts of selfishness, and developing, on the other hand, the pure thoughts of selflessness. It blesseth him that gives and him that takes.

A Bodhisatta is not worried by the question whether the recipient is truly in need or not. His main object in giving is to eliminate craving that lies dormant within him. The consolation that comes to the recipient and the alleviation of suffering are matters of secondary importance.

He makes no distinction in extending his love with supernormal generosity, not forgetting at the same time to use his judicious discrimination in doing so. If, for instance, a drunkard were to ask him for some help, and if convinced that the drunkard would misuse his gift, the Bodhisatta would not hesitate to refuse him to his face, for such generosity would not constitute a Parami.

Nevertheless should some one seek his help for a worthy purpose, instead of assuming a forced air of dignity or making false pretexts, he would only express his deep obligation for the opportunity afforded and willingly and humbly render him every possible aid. Yet, he would never set it down to his account as a favour conferred upon another, nor would he ever think in his mind of the man as his debtor for the service rendered. He is interested only in the good act, but nothing beyond. He does not, as fools do, expect any reward in return, nor does he crave for the empty reputation of having done some noble work.

A Bodhisatta is always ready to oblige, but seldom, if ever, does he stoop to beg for a favour. The Brahmadatta Jataka relates that once the Bodhisatta was leading an ascetic life in the park of a certain king, who visited him daily and ministered to all his needs. Yet for twelve long years he refrained from asking such a trifling boon as a pair of sandles

and a leaf parasol. When questioned as to his strange, but modest, attitude, he replied to the king:—

"Who begs, Pancâla Lord, to weep are fain,
They who refuse are apt to weep again."

In abundance he gives, irrespective of caste, creed or colour, but he seeks nothing for he needs nothing. Contentment is his wealth, and an Edward Dyer would sing with him:—

"Some have too much, yet still do crave;
I little have and seek no more.
They are but poor though much they have,
And I am rich with little store."

In the Kanha Jataka (No. 440) it is mentioned that Sakka, attracted by his exemplary life of virtue, approached him and prayed to be given the privilege of granting him a boon. He acceded to Sakka's kind request, and expressed his desire to have the following four boons:—

1. May I harbour no malice or hatred against my neighbour.
2. May I not covet my neighbour's glory.
3. May I cherish no affection towards others.
4. May I possess equanimity.

Greatly disappointed, though more than pleased with the disinterested nature of his request, Sakka entreated him to make another. He replied:—

"Where in the woods I ever dwell, where all alone dwell I
Grant no disease may mar my peace, or break my ecstasy."

Hearing this the Sakka thought "Wise Kanha, in choosing a boon chooses nothing connected with food; all he chooses pertain to the ascetic life."

Delighted still more, he added thereto yet another. The Bodhisatta remarked:—

"O Sakka, Lord of the world, a choice thou didst declare:
No creature be aught harmed for me, O Sakka anywhere.
Neither in body nor in mind; this, Sakka, is my prayer."

A Bodhisatta exercises this virtue of Dana to such an extent that he is prepared to give away not only wealth and other

cherished possessions, but his kingdom, his limbs, even children and wife. He is even ready to sacrifice his own life wherever such sacrifice will benefit humanity.

The Vessantara Jàtaka (No. 547) mentions how when Prince Vessantara was a child of only eight years, he thought with all sincerity:—If one should ask my heart, I would cut open my breast and tear it out and give it; if one should ask my eyes, I would pluck them out and give them; if one should ask my flesh, I would cut off the flesh and give it."

Perhaps the readers are acquainted with the beautiful story wherein is graphically described the Bodhisatta sacrificing his life to a starving tigress, in order to appease her hunger, and thereby save her and her dying cubs.

The critic might question:—"Is this kind of self-sacrifice of the Bodhisatta commendable?" Well let us have recourse to the Great Being himself for the answer.

The Bodhisatta, moved by the pitiable sight of the starving tigress who was on the verge of death, commanded his disciple Ajita to go in search of some food to be given to her. Making this a pretext to send him away, the Bodhisatta reflected:—

"Why should I search after meat from the body of another, whilst the whole of my body is available? Not only is the getting of meat in itself a matter of chance, but I should also lose the opportunity of doing my duty.

"This body being foul and a source of suffering he is not wise who would not rejoice at its being spent for the benefit of another. There are but two things that make one disregard the grief of another; attachment to one's own pleasure, and the absence of the power of helping. But I cannot have pleasure whilst another grieves, and I have the power to help; why should I therefore be indifferent?

"I will therefore sacrifice my miserable body by casting myself down the precipice, and with my corpse I shall feed the tigress thus preventing her from killing her young ones, and also the young ones from dying by the teeth of their mother.

"Furthermore by so doing I set an example to those who long for the good of the world ; I encourage the feeble ; I rejoice those who understand the meaning of charity ; I stimulate the virtuous.........And finally that opportunity I yearned for, 'When may I have the opportunity of benefiting others by offering them my own limbs!' I shall obtain it now, and so acquire ere long Supreme Wisdom—*Sammã Sambodhi.*"

It will also not be out of place to cite an interesting account which appears in the Cariyâ Pitaka commentary, with regard to the mode of practising Dana.

In giving food the Bodhisatta thinks that he would thereby cause the people to acquire long life, beauty, happiness, strength, wisdom and the Highest Fruit, Nibbâna. He gives water and other harmless beverage with the object of quenching the thirst of passion of beings, clothes for acquisition of the golden complexion, modesty and conscientiousness ; conveyances to gain psychic powers ; odours for the scent of Sila (morality) ; garlands and unguents to acquire the glory pertaining to Buddha's virtues ; seats to win the seat of Enlightenment, lodging with the hope of serving as a refuge for the world ; lights to obtain the five kinds of eyes—namely, the physical eye, the eye of wisdom, the divine eye, the Buddha eye, and the eye of Omniscience ; forms to possess the Buddha aura ; sounds to cultivate a voice as sweet as Brahma's ; tastes so that he may be pleasing to all ; contacts to gain the delicate organism of a Buddha ; medicines for the sake Deathlessness (Nibbana) ; emancipates slaves in order to deliver men from the thraldom of passions ; renounces children to develop the paternal feeling towards all ; renounces wives to become the master of the world ; renounces kingdoms to inherit the kingdom of Righteousness, etc.

This important text bears ample testimony to the altruistic nature of the motives of a Bodhisatta. Further it indicates how he endeavours as best he can to direct all his disinterested efforts for the amelioration of mankind, not forgetting at the same time, his high aspiration—*the Buddhahood.*

Combined with this supernatural generosity is the purity of his Conduct (*Sila*). If he be living the life of a recluse, he would try his utmost to observe the Sila that pertains thereto. In case he leads the household life he would adhere, though his interests are at stake, to the five elementary principles of regulated behaviour.

(To be continued).

THE WORD OF BUDDHA IN EUROPE

BY SENATOR GIUSEPPE DE LORENZO,
Professor of the Royal University, Naples (Italy).

As an *upasako, aham bhavantam Gotaman saranam gantva dhammam ca sangham ca*, and as an expositor of the Buddhist doctrine[1] in Italy, and translator of the whole of the Majjhimanikāyo[2] I think fit, on the occasion of the Mulagandhakuti Vihara opening ceremony to recall to the Buddhist Convention the name and the work of a man, who, in my opinion, was the most active exponent of the Word of Buddha in Europe, not with historical or philosophical dissertations, but with the translation of the very word of the Master.

This great interpreter of the Word of Buddha to Europe was the late Dr. Karl Neumann (born in Wien (Austria) on October 18th, 1865 and d. there, still young on October 18th, 1915). Before, when his work had not yet appeared, a perfect knowledge of the sacred books of Buddha was only attained by the few students of Sanskrit, Pāli, Chinese, Japanese and

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[1] G. De Lorenzo, *India e Buddhismo antico*, pp. 600, 5th ed. Bari, Laterza, 1926.

[2] *I Discorsi di Gotamo Buddho del Majjhimanikāyo*, 3 vols. of pp. XVI, 512, XXVIII—500, Bari, Laterza, 1921-1927.

other Asiatic languages, so that non-philosophical people could only acquire little knowledge of lesser works or fragments. But the wonderful work of Neumann enabled everybody to reach the very sources of that immense river which has poured its blessed waters on half our planet, so that now every impassionate soul can extinguish his thirst out of its fresh waters. His big work of translation and interpretation did not confine itself only to Germany and Europe, but influenced all the students of Buddhism in the world, from America to Japan. To him is Italy indebted for her most perfect knowledge of Buddhism, and I myself owe him the enlightenment of my mind and the greatest consolation of my life.

Neumann's great Buddhistic work has no equal among the preceding and the contemporary literature of the same kind; it began in 1890 with an edition of the text followed by translation and comment of the *Sarasangaho*,[3] a short encyclopædia on Buddhist theology and cosmology very popular in Ceylon. This was followed, after a year, by the translation of two great Buddhist suttas and of a treatise of Meister Eckhart,[4] considered in relation, to show the intimate affinities existing between Buddhism and Christianity in spite of their numerous external differences. Then, after the lapse of one year, his wonderful "Buddhistische Anthologie[5] appeared. This work, whose importance in Europe, was really great, gave for the first time a complete idea of the "suttapitakam," a collection of all Buddhist suttas; it contains indeed, sixty suttas, fifteen from the "Khuddakanikāyo," twenty from the "Anguttaranikāyo" and twenty from the "Samyuttanikāyo," both in prose and verse according to

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3 K. E. Neumann, *Des Sarasangaho, eines kompendiums buddhisticher Anschauungen, erstes Kapitel*, Leipzig, 1890.

4 K. E. Neumann, *Die inmere Verwandtschaft buddhisticher und christlicher Lehren*, Leipzig, 1891.

5 K. E. Neumann, *Buddhistische Anthologie, Texte aus dem Pāli-Kanon zum ersten Mal Ubersetzt*, Leiden, 1892.

the text. Next year he gave to the press the integral translation of the "Dhammapadam,"[6] one of the best among all others till now published; in it Neumann reveals not only his strong philosophical mind, but also his exquisite soul of a poet. Meanwhile the idea of the translation of the most ancient and important collection of Buddha's discourses, which goes under the name of 'Majjhimanikāyo,' took hold of his mind to find complete expression in a majestic work dealing with a matter till now completely unknown.

Schopenhauer says that the sublime is that kind of beauty, or the most perfect kind of beauty, in which one feels the negation of what is transitory and the affirmation of what is eternal, both contributing to form the essence of beauty itself. Such is indeed the impression of sublimity that one feels reading and studying Buddha's discourses of the Majjhimanikayo in the integral translation of Neumann. Only a few years have passed since a very profound student of Buddhism, H. Oldenberg, wondered at Neumann's great conception, and the learned late Albrecht Weber expressed his profound impression derived from the reading of the first volume of the "Discourses" when the great work, incredible to say, was already at an end. Three wonderful volumes reveal to us, in their genuine and primitive grandeur, those philosophical speeches delivered in the valley of Gangā between VI and V C. B. C. and handed down to posterity during ages and ages, inspiring so many different manifestations in the field of art, philosophy and religion.

The publication of this great work surely wuold have satisfied any author; but it was not so with Neumann, who, between the publication of the first and second volume of the "Majjhimanikayo" began to translate the songs of

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6 K. E. Neumann, *Der Wahrheitpfad, ein buddhistisches Denkmal aus dem Pāli in den Versmaassen des Originals uebersetzt*, Leipzig, 1893.

Buddha's disciples.[7] This book contains a collection of 1804 stanzas and more than 7000 lines in which are wonderfully represented the lyrical expressions of those Indian ascetics, which find an echo in the Cantico of S. Francis of Assisi and the Laude of Jacopone da Todi. The translation of these songs is so wonderfully done as to induce C. A. F. Rhys Davids to write in her "Psalms of the first Buddhists" in the Buddhist Review, London, July 1909, p. 153 that "The book of these Buddhist Psalms has been translated into eloquent and vivid German verse by Dr. K. Neumann. So profoundly interesting are the contents that it were worthwhile learning German, only to be able to read them."

But this translation of the songs was to Neumann only a preparation to enable him to give us in perfect German lines the songs of the Master himself, which are indeed the gems of lyrical poems. Hardly had he finished the translation of the "Majjhimanikayo" when he completed that of the Suttanipato ;[8] a set of 1149 stanzas, 4600 lines and many prose intercalations from Buddha's sayings. In these stanzas, as Neumann says, we find no more that pathos, appearing here and there in the songs of the disciples. Indeed, true classical monuments begin when gesticulation finishes.

This clear and profound comprehension of Buddhist art led Neumann to make on this subject a series of very original considerations[9] which form the most beautiful impression on the argument.

Such esthetic exegesis of Buddhism was not completed,

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7 K. E. Neumann. *Die Lieder der Monche und Nonnen Gotamo Buddho's, aus den Theragāthā und Terigātha zum ersten Mal übersetzt,* Berlin, 1899.

8 K. E. Neumann. *Die Reden Gotamo Buddho's aus der Samalung der Bruchstücke Suttanipāto des Pālikanons,* Leipzig, Barth, 1905.

9 K. E. Neumann. *Das buddhistische Kunstwerk: I Propadeutischer Prodromus;* II *Oekonomie;* III *Technik;* IV *Dianoiologie;* München, Süddentsche Monatshefte, Febr. 1904, Okt. 1904, Dz. 1905, Febr. 1906.

because it was interrupted by another gigantic work: the translation of the Dighanikayo in three volumes,[10] containing the complete collection of the 34 discourses and dialogues of Gotamo Buddho constituting the "Dighanikayo."

Gerhart Hauptmann, in the "Almanach des Verlag" R. Piper in Munchen, 1924, p. 131 has written that Neumann's translation of Buddhist texts is, like that of Luther from Christian ones, such a monument in German language as to last till the extinction of that very language: "Karl Eugen Neumann hat, wie einst Luther das Bibelbuch, die heilige Schrift des Buddhismus zum deutschen Besitz gemacht. Die Bedentung dieser Tat ist gross. Buddhismus, in Form eines bewunderungsürdigen deutschen Sprachdenkmals gegenwart ing geworden,......nur mehr mit der deutschen Sprache selbst verstummen kann".

This was Neumann's last work. On October 18th 1915, the very day of his fiftieth birthday, this pharos to modern world, the friend of my soul, died. But he has left on the earth an everlasting monument in his great work of translation and interpretation of the ancient Buddhist texts.

BUDDHISM AND MODERN THOUGHT

By Mr. Sukumar Haldar, B.A., P.C.S. (Retired)

Students of comparative religion cannot fail to notice points of contact between Christianity and Buddhism. These similarities concern a few incidents in the lives of the two founders although there are also remarkable similarities between the life-stories of Chrishna (Krishna) and Christ; but they also concern many moral teachings. As both

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10 K. E. Neumann. *Die Reden Gotamo Buddho's aus der Langeren Sammlung Dighanikāyo des Pāli-Kanons, erster Band, München, 1907, Piper & Co.;* zweiter Band, id. id., 1912; dritter Band, id. id., 1918.

Buddhism and Hinduism are much older than Christianity there can be little doubt as to which is the borrower—Christianity or the two religions of India? Even the Jesuit Fathers, Huc and Gabet, who travelled in Tibet shortly before the middle of the nineteenth century were compelled to admit the high moral principles of Buddhism and to offer as an explanation of the resemblance between certain of its rites and symbolisms and those of the old Catholic Church that they must have been the invention of the Devil for the express purpose of anticipating Christianity and of keeping a large part of mankind outside the true faith which was yet to come.

The special characteristic of Christianity, however, lies in its claim to exclusive salvation through the sacrifice of God's only begotten Son. Of the character of this dogma Mr. Walter Jekyll has stated: "A man may have lived a detestable life—may have robbed, murdered, committed adultery, led others into courses of degradation and death, and by an act of repentence and faith in the redeeming power of Christ's blood may save his own precious soul. I say boldly that a more immoral teaching than this it is impossible to conceive. The man who has destroyed others has no right to be able to save himself. Contrast with the Christian belief that of Buddhism, which teaches that every evil act brings its own punishment, and that a man's salvation depends upon himself. Which of these two beliefs is the likelier to lead to right living? Can there be any doubt?" What Jesus came to teach, and what constitutes the special characteristic of Christianity was the coming of "the Kingdom." That is the outstanding idea of Christianity. The founder of that religion taught that man should take no thought of the morrow, that the necessaries of life are to be procured by prayer and that possession of wealth is in itself a crime. Industry and providence, so far as the affairs of this world are concerned, were discouraged by him. As an English rationalist has observed: "The teachings of Jesus as recorded in the New Testament are commonly assumed to be original, inimitable,

perfect. Yet they lay no adequate stress on the necessity of education, they fail to appreciate the importance of reason, the sense of secular citizenship is almost absent, they afford no scope for the special qualities of womanhood." The fundamental Christian theory of the origin of sin, like that of human salvation, differs from that of Buddhism. Buddha taught that sin, sorrow and suffering arose from ignorance and that the way to salvation lay through the active cultivation of the eightfold rules of ethics which cover all human activities of thought and action. He did not teach salvation by grace. He enjoined the cultivation of the moral powers through the enlightenment of the mind along the path of wisdom.

The Christian ideas are getting out of favour, slowly but surely, with the diffusion of knowledge in the West. Christ's teachings on other-worldliness has been definitely rejected. Mr. Reginald E. Rynd stated in the *Nineteenth Century Review* in 1925: "The time has long gone by when Christianity could be regarded as the normal background of the social and political activities of the Western world." In the same year Dean Inge ridiculed the "mummified customs that have long outlasted their usefulness and otiose dogmas that have long lost their vitality." Old deep-rooted religious ideas are hard to get rid of. The Rev. H. D. A. Major, Principal of Ripon Hall, Oxford, said in 1926: "Certain intelligent leaders know that certain things taught are not true, but there is not a frank disowning of the untrue, a separation of it from the true which, as a matter of fact, they are teaching." The late George Meredith was rather urgent in attempting to popularise what he described as "Christianity stripped of such top-hamper as was no longer to be tolerated by the conscience or the reason of man."

The West has instinctively dropped the other worldliness which Jesus adopted from a particular school of Indian thought and it has unconsciously adopted the Buddhist teaching of salvation through work. Hugh Black says: "Work is

The High Priests of Ceylon who performed the opening Ceremony of the Mulagandhakuti Vihara.



VEN'BLE SRI L. DHAMMANANDA,
Principal, Vidyalankara College, Ceylon.



VEN'BLE SRI K. RATANASARA,
Principal, Vidyodaya College, Ceylon

An Extract from the 1st issue of the 1st volume of the Mahabodhi—published in May, 1892.

The system now known as Buddhism promulgated by Gautama Buddha twenty-four centuries ago in the Deer Park at Rishipatana in Benares, existed in India, moulding the destinies of the nations in their palmiest days for nearly seventeen centuries. During the time of the Moslem rule every vestige of Buddhism was effaced out of existence, leaving nothing but a few stone inscriptions of Asoka. From the tenth to the twelfth centuries a systematic vandalism of sacred shrines was carried on by, the devastating hordes of Arabs under Muhammedan generals. From the twelfth to the sixteenth century indigenous literature was not only not allowed to be cultivated but every method was adopted to stamp out a national growth. Before the Moslem advent there was one great state religion and all Aryans lived happily in contentment. In those days Aryan Indians navigated the broad seas and founded colonies in Java, Pegu, Cambodia and Burma. Indian Pandits were warmly welcomed by the sovereigns of China, Tibet and other Buddhist countries, who patronised Sanskrit and Pali literature. In the eleventh century Sri Jnána Dipankara, the great Buddhist hierarch of Mágadha, with his retinue of disciples visited the Buddhist countries of Burma, Cambodia, Siam and Java before leaving for Tibet, whither he went at the request of the sovereign by whom he was asked to carry out reforms of the Tibetan Buddhist Church. Benares, Gaya, and Nalanda were the centres of Buddhist learning at this time. Pilgrims from all parts of the Buddhist world came on pilgrimage to the central shrines of Benares, Gaya, Kapilavastu and Kusinágara. A change came over the sacred soil of Aryavarta when its smiling gardens were converted into a land of desolation by the sword and its picturesque temples destroyed by fire by the devotees of Islam. Historical records and literature were destroyed and the custodians of Art and Science cruelly massacred. Thus was the mine of Aryan literature exhausted, only the remnants that were hidden in some solitary place escaping the fires. Happily for India, some of the devoted custodians who had escaped the persecutions, taking the rescued treasures, fled to the land of snows, where they lived and died, enriching Tibetan literature by their own unselfish labours.

[*Written by Mr. H. (now Ven'ble Sri Devamitta) Dhammapala*]

the very salt of life, not only preserving it from decay, but also giving it tone and flavour." Rejecting the Biblical doctrine Mr. H. W. Smith has observed: "When man began to toil, not his fall, but his salvation began."

In India, fully five centuries before the Christian era, the people had the benefit of right teaching as to the best course of life, but they finally stuck fast to the old traditional way. The result was the effectual conquest of India by Moslems and the long subjugation of the people to a foreign yoke. The Hindus generally still bow to tradition. Most of their leaders are proud of the excellence of their religious system and are crying for a religious revival as the only means of attaining political emancipation. Only a few thinkers amongst them have realised the truth of the matter. "There is hardly a country in the world," says Krishnamurti, "on which the dead hand of tradition lies so heavily as it does on India. This is the true Indian problem. Solve it and everything else which keeps India back today will melt away like the morning mist. The race or country which has not liberated its inner life cannot hope for freedom." Dr. R. P. Paranjpye has stated in his book on "The Crux of the Indian Problem" that excessive devotion to authority in religion and in other spheres of life and the slight regard paid to the reasoning faculty are the main characteristics of the Indian people and the cause of most of the troubles from which their country is suffering. Rabindranath Tagore said a few days ago: "The greatest enemy which has been dominating our country is the gigantic monster of unreason and superstition, caste prejudice and religious bigotry which are more potent in their malignity than any power represented by strangers from across the seas." Let the message of Reason, first promulgated by Lord Buddha, be sounded once more in the ears of the Hindus. If they accept it and profit by it they may yet hope to recover their position as an independent nation. If they spurn it their doom is sealed.

ADDRESS AT THE BUDDHIST CONVENTION

(By Dr. A. L. Nair, Bombay).

Reverend Sirs, Brothers, and Sisters,

On this most auspicious occasion of the consecration of the Mulagandhakuti Vihara in this most historical place of Isipatana, I rise to give expression to my reverential feelings by trying to dwell upon the question as to how Buddhism has been able to maintain its vitality through this long vista of years.

When we study the life of the Bhagwan and the great work of regeneration and progress effected by him, we are struck by the tremendous personality of the Master. He resolved upon throwing open the gates of immortality to all and preached the teachings of self-reliance and constant work for the development of Personality and rendering all help to the suffering humanity. He first set forth the Sutta of the setting into motion of the wheel of the Law in this very place before the group of five Bhikkhus. He explained to them the origin and cessation of suffering and showed them the way of its destruction with the help of the Dependent origination and endowed them with the Eye of truth. They were the first Arhants into the world. They were like him free from all bonds—both earthly and heavenly, and as soon as they were such sixty-one arhants in the world, He addressed them thus:—

"Go ye Bhikkhus, and wander for the gain of the many for the welfare of the many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men." "Preach Bhikkhus, the Dhamma" he further adds, "which is meritorious in the beginning, meritorious in the middle and meritorious in the end in the spirit and in the letter, proclaim a consummate, perfect and pure life of holi-

ness." Here there is something unheard of before the days of Gotama. The Bhikkhus went forth as the harbingers of Hope and assurance for the disappointed, the dissatisfied, the reprobate, the suffering and the down-trodden. What kind of life they were asked to lead? A life of self-sacrifice and privations and yet a life of chastity, pure and spotless, in which the individual and Self were entirely purged off. Bhagwan Buddha made no secret of his teachings, he had no "closed fist," his Dhamma and Vinaya constitute the Master and the Guide after his Parinibbana. He allowed no central power, but his church embraced the Four Quarters. He wanted to carry a definite message of relief and release from sufferings on the principles of Ahimsa (Love), service of all, irrespective of sex and castes. He, therefore, founded a Church (Vihara) where the best intellect of the times could be concentrated and which could form centres of enlightenment, hope and consolation and where noble virgins and matrons could go with impunity for their spiritual edification.

Through whom to carry out the work? He wanted men and women, who would be untrammeled by self and be disentangled from the turmoils of the world, who would enter into a state of "Houselessness" and be prepared to undergo the rigour of discipline and ordered life and dedicate their life to the service of all without neglecting their own perfection. They were Bhikkhus and Bhikkhunis and the response that was given to Gotama was simply splendid and marvellous. They were Brahmin scholars and ascetic Jatilas, fireworshippers, youths that belonged to rich families of millionares multimillionares and warriors of noble blood. Imitating the examples of their Master they carried the torch of religion all over the world—teaching to the people that Bodhi (wisdom) was open to the poorest of the poor and the humblest of the humble. The best flower of the Society thus rallied round the Standard, unfurled by Gotama and thus with the Emperor Asoka at the helm in the 3rd century B. C., Bhikkhus and Bhikkhunis facing the difficulties of transport

and absence of means of any communication and inclemencies of weather and people, spread the teachings of the Bhagwan throughout the world. Hospitals for men and beasts were started. It introduced a new renaissance not only in India, Ceylon and Burma, but in China and Japan Central Asia and Syria. Japan owes her property and music and arts, crafts and philosophy largely to Bhagwan Buddha's message. It travelled to Syria. It influenced the philosophy of the Stoics and America received the new light long before Columbus *discovered* that Continent.

But why go outside India? In the Indian Continent itself, paintings and sculpture, architecture and carvings and epigraphical records and antiquities like the Stupas and caves, iconography and literature—Pali and Sanskrit bear eloquent testimony to the Palmy days of ancient and mediaeval India dominated by Buddhist culture and civilisation, which form the greatest factor of unification. It is the noble inheritors of the Bhagwan's Dhamma (Dhammadayad) that had effected this.

The greatest factor that gave vitality to Buddhism, therefore, consisted of the selfless ideals of the Bhikkhus and Bhikkhunis of those times. By their simplicity of life, nobleness of temper, liberality of vision, doggedness of resolve, untiring energy and all-embracing Metta (Love)—these exercised a potent influence on the life and morals of the people who were thus prompted to put forth utmost vigour and energy in all their work. Thus was ushered in a new era of activity, enlightenment and all-sided progress.

This picture naturally makes me turn to the present condition of the Bhikkhus in the Buddhist countries and the first question that I ask to myself is whether the Bhikkhus of the present times, are conscious of the great mission that the Bhagwan Buddha has thrown upon those, who are his sons? Have they given up their luxurious habits and enervating life and started like brave lions, fearless and undaunted imbued with one thought of fulfilling the Master's command? Have

they like Christian Missionaries travelled to the home of the aborigines and humanised them? Have they proved themselves a material factor in greatly influencing the tone and behaviour of their own Society in their country? I believe they are the makers of the Nation and unless they give their life of inaction and entertain a sense of high responsibility and move out to suffer privations and sufferings for the sake of all and in imitation of their Master and his worthy disciples, they will cease to command respect and attention from laymen and women.

Bombay, which was once the greatest Buddhist Centre in India had practically no Buddhist activity until late for the last 5 to 6 hundred year and you will be glad to hear that the Buddha Society, started ten years back in Bombay, has been doing good work and speaking somewhat personally, the Anand Vihara, though an achievement of the Society, has been kept closed because there are no Bhikkhus. Provision is made for a couple of Bhikkhus and if Bhikkhus would come and stay there they will have good scope to carry out the behest of their Master. If Mahabodhi Society recommends a couple of Bhikkhus it would be worth while to make Bombay a centre from which the Buddhist activities would be carried on through the Bhikkhus of the Bhagwan Buddha. The only thing is that the Bhikkhus should come and work in a spirit of seriousness and sincerity.

In conclusion, I pray that this Mulagandhakuti Vihara will be a source of active and fruitful energy to the Bhikkhus of all Buddhist countries, since it is through them alone that

> "Appamado Amatam padam,
> Strenuousness is the path of Immortality"

THE UNIVERSITY OF TAMRALIPTI

AN ANCIENT BUDDHIST UNIVERSITY OF BENGAL.

By Prof. Phanindra Nath Basu, M.A.

In ancient times India boasted of many flourishing Universities, to which foreign scholars from distant lands used to come to learn the secrets of Buddhism at the feet of renounced scholars, like Śīlabhadra, guru of the famous chinese traveller Yuan Chwang. These Universities were great centres of Buddhist culture. They kept up the torch of Indian civilisation and culture for many centuries. The number of these Universities was a legion. Of these, mention may be made of the great Universities of Nālandā, Vikramaśilā, Taxila, Odantapura, Jagaḍdal and Tāmralipti. Taxila stands out as one of the oldest Universities of India. It can be traced even to the pre-Buddhistic period. The Buddhist Jātakas throw much interesting light on the glorious activities of the Taxila University. It was in a flourishing condition even when Alexander the great invaded India in the fourth century B.C. We then come to the well-known international University of Nālandā, where different nations of Asia used to come. It began its career from the Gupta period—the golden age of Indian history. We are really filled with surprise at the long lease of life granted to this celebrated University of Asia. Here came students from China, Korea, Tibet and all parts of India. Then we have the Vikramaśilā University—a royal Vihāra, endowed by the famous Pāla King Dharmapāla of Bengal. From here the famous monk Atiśa went to Tibet to reform the Buddhist religion in that country. We next come to the University of Odantapura, which also received the patronage of the Pāla Kings of Bengal, and which has been

indentified with the modern town of Bihar Sharif in the Patna district.

But along with these well-known Indian Universities, we must not forget the University of Tāmralipti. It is rather unfortunate that Indologists have not paid any attention to this celebrated seat of learning. Tāmralipti had a unique position. It was a famous sea-port of Bengal and it served as a link between India and China. It was the place of disembarkation for foreign travellers coming to India from China and other countries of the Far East. Thus we find that I-tsing and other Chinese travellers landed at Tāmralipti and thence went to other sacred places of the Buddhists. Fa-hsien also on his way back to China took the ship at this famous port. While Tāmralipti was thus growing in importance as a sea-port, it also became a centre of Buddhist culture. It is identified with the modern Tamluk in the Midnapur district in Bengal.

Our Sources.

It is difficult to get a connected account of the University of Tāmralipti. The Buddhist monks of the place never kept any record of the Vihāra. It is only through the Chinese monks that we can get a glimpse of this great centre of learning. But for the accounts of the chinese travellers, we would have been quite in the dark regarding this University. The accounts of the following chinese travellers throw much light on the working of this University:—

(1) Fa-hsien.
(2) Yuan-chwang.
(3) I-tsing.
(4) Mahāyāna-pradīpa.
(5) Hoei-Luen.
(6) Tao-Lin.
(7) Hiuen-K'oei.

Date of its Foundation.

The University, which grew up at Tāmralipti, was in no way inferior to that of Nālanda. It also attracted many

students from far and near. It also used to impart instructions in several branches of learning. It was also an endowed University. There were many villages granted to the University. These villages used to supply the needs of the University.

We do not know the exact date of the foundation of this University. But we know that it was a little earlier than the Nālandā Mahā-vihāra. When Fa-hsien (399-414 A.D.) visited Nālandā, then it was a mere village and he did not see any trace of the University there. So we can conclude that at that time the University of Nālandā had not been established. But we find the University of Tāmralipta in a flourishing condition when Fa-hsien paid a visit to it. He says that there were twenty-four monasteries at Tāmralipta,* which constituted the University. There were also resident Buddhist monks in all these 24 monasteries. So we can say that the beginning of the Tāmralipti University may be placed even before Fa-hsien's time, say, by the middle of the fourth century A.D. Fa-hsien remained here for two years "copying out Sûtras and drawing pictures of images."†

Yuan-chwang also found the University in a good condition. The number of monasteries at that time was above ten and more than one thousand Buddhist brethren lived in these monasteries‡ He calls the place *Tan-mo-lih-ti* or Tāmralipti. It was near "an inlet of the sea ; the land was low and moist, farming was good, fruit and flowers abounded, the climate was hot, the customs of the people were rude, the inhabitants were courageous, and they were believers in Buddhism and other systems."

Endowments of the University.

It is from I-tsing's *Record* that we get a detailed account of this University. He came to Tāmralipti in 673 A.D. (on

* Giles—*Travels of Fa-hsien*, p. 65.

† *Ibid.*, p. 66.

‡ Watters—*Yuan Chwang*, II, pp. 189-190.

the eighth day of the second month of the fourth year of Hsien-heng period). There were rich endowments for meeting the expenses of the University. The Buddhist monks of the University did not cultivate the fields themselves, but let them out to the tenants for cultivation. They used to take one-third of the produce from the tenants. Thus says I-tsing—"when I for the first time visited Tāmralipti, I saw in a square outside the monastery some of its tenants who, having entered there, divided some vegetables into three portions, and, having presented one of the three to the priests, retired from thence, taking the other portions with them. I could not understand what they did, and asked of the Venerable Ta-Shăng-Tăng (Mahāyāna-pradīpa) what was the motive. He replied—"The priests in this monastery are mostly observers of the precepts. As cultivation by the priests themselves is prohibited by the great sage, they suffer their taxable lands to be cultivated by others freely, and partake of only a portion of the products. Thus they live their just life, avoiding worldly affairs, and free from the faults of destroying lives by ploughing and watering fields."*

A Teaching University.

As in all the Buddhist monasteries, the Buddhist monks of this University were engaged in teaching the novices. They also used to teach the foreign monks who would come to this University. Thus we find that I-tsing learned here "the Brahma-language (Sanskrit) and practised the science of words (Grammar, Śabdavidyā)."† I-tsing mastered the Sanskrit language at the University of Tāmralipti, before he proceeded to Nālandā. We shall see presently that other Chinese monks also came here to learn Sanskrit and other branches of learning.

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* Takakusu's *I-tsing*, p. 62.

† *Ibid.*, *Intro.*, p. xxxi.

Ceremony of chanting hymns.

The priests used to assemble in the evening to chant hymns in praise of Lord Buddha. But I-tsing could note a little difference between the system of chanting prevalent in this University and that of the Nālandā University. He thus gives an interesting account of the ceremony of chanting hymns in Tāmralipti:—"In the West (India) priests perform the worship of a Caitya and the ordinary service late in the afternoon or at the evening twilight. All the assembled priests came out of the gate of their monastery, and walk three times round stûpa, offering incense and flowers. They all kneel down, and one of them who sings well begins to chant hymns describing the virtues of the Great Teacher with a melodious, pure, and sonorous voice, and continues to sing ten or twenty ślokas. They in succession return to the place in the monastery where they usually assemble. When all of them have sat down, a sûtra-reciter, mounting the Lion-seat (siṃhāsaṇa), reads a short sûtra. *The Lion-seat of well-proportioned dimensions is placed* near the head priest. Among the scriptures which are to be read on such an occasion the 'Service in three parts' is often used. This is a selection by the Venerable Aśvaghosha. The first part containing ten ślokas consists of a hymn in praise of the three 'Honourable ones' (*Triratna*). The second part is a selection from some scriptures consisting of the Buddha's words. After the hymn, and after reading the words of the Buddha, there is an additional hymn, as the third part of the service, of more than ten ślokas, being prayers that express the wish to bring one's good merit to maturity.

"These three sections follow one another consecutively, from which its name—the Three-part Service—is derived. When this is ended, all the assembled priests exclaim 'Subhāshita'! i.e., 'well-spoken,' from su=well, and bhāshita =spoken. By such words the scriptures are extolled as excellent. They sometimes exclaim 'Sādhu'! signifying 'well done'! instead of the other."

I-tsing continues to say: "After the Sûtra-reciter has descended, the head priest rising bows to the Lion-seat. That done, he salutes the seats of the saints, and then he returns to his own. Now the priest second in rank rising salutes them in the same manner as the first, and affterwards bows to the head priest.

"When he has returned to his own seat, the priest third in rank performs the same ceremonies, and in the same manner do all the priests successively. But if a great crowd be present, after three or five persons have performed the above ceremony, the remaining priests salute the assembly at one and the same time, after which they retire at pleasure. The above is a description of the rites practised by the priests in Tāmralipti in the eastern Âryadeśa (E. India)."*

After learning Sanskrit in the Tāmralipti University, I-tsing went to Nālandā in the company of the Venerable Ta-Shăng-Tăng. He fared very badly in the hands of robbers. He stayed at Nālandā for ten years, after which he returned to Tāmralipti. He says: "After having collected the scriptures, I began to retrace my steps to come back. I then returned to Tāmralipti. Before I reached there, I met a great band of robbers again; it was with difficulty that I escaped the fate of being pierced by their swords, and I could thus preserve my life from morning to evening. Afterwards I took ship there and passed Ka-cha."‡

MAHĀYĀNA-PRADIPA IN TAMRALIPTI.

Besides the above-mentioned Chinese monks, other monks also came to the Tāmralipti University to study various branches of learning. They are (1) Mahāyāna-Pradīpa, (2) Hoei-Luen, (3) Tao-Lin and (4) Hiuen-K'oei. Fortunately for us the accounts of these monks have been preserved by the celebrated Chinese monk I-tsing in his interesting work—"Memoir on

* *Ibid.*, pp. 153-154.
‡ *Ibid.*, Intro. p. xxxiii.

Eminent Monks," which has been translated into French by M. Chavannes. The monk Mahāyāna-Pradīpa was a disciple of Yuan-chwang. His Chinese name was Ta-Tch'eng-Teng. He travelled through Ceylon and South India and finally came to Tāmralipti. He met I-tsing here. He remained for twelve years in the University of Tāmralipti and studied the Sanskrit language throughly. Afterwards he accompanied I-tsing to Nālandā and other holy places. Unfortunately, he could not go back to China, but died at Kusinagara.†

KOREAN MONK HOEI-LUEN.

After him came Hoei-Luen, a native of Sin-lous (Korea). His sanskrit name was Prajñā Varman.‡ He also visited the Tāmralipti University. According to him, Tāmralipti is 60 or 70 stages from Nālandā and this is "the place for embarking for China from Eastern India and close to the sea."

MASTER OF THE LAW TAO-LIN.

Another student of the Tāmralipti University was the Master of the Law Tao-Lin. His sanskrit name was Śilaprabhā. He came from China in a foreign ship. He remained in the University for three years and learned the Sanskrit language.§

MASTER OF DISCIPLINE HIUEN-K'OEI.

Lastly we come to the Master of Discipline Hiuen-K'oei. From China he came to Śrībhoja and thence to Tāmralipti. Here he met the priest named Mahāyāna-dīpa. He remained at the Tāmralipti University for one year and studied the Śabda-Śāstra.* According to him Tāmralipti is some 60 stages or more from Nālandā and the Bodhi tree. He also returned to China by way of Tāmralipti with a large collection of sacred books.

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† Chavannes—*Mémoire sur les Religieux Eminents*, p. 68.

‡ *Ibid.*, p. 79.

§ *Ibid*, p. 99.

* *Ibid*, pp. 108-125.

THE NIRVANA OF THE BUDDHA

By Dr. George Grimm

I

There hardly is a religious conception which gave so much matter for discussion as Buddhist Nirvāna, the final aim of Buddhism, has. As in every religious system, this aim coincides with the final destiny not only of the human being, but of all beings in general. Every religious as well as philosophical system only endeavours, in the end, to answer the great question: "What for are we in this world?" This primitive problem was also the great problem for the Buddha. He solved it by declaring that the ideal condition for all creatures was Nirvāna. The train of thought which brought him to this conclusion was the following:

The Buddha began by ascertaining that: "We are creatures longing for happiness." According to him, the aim of every existence is to be found in that sentence. Every creature wants to be happy and nothing else. Yea and more, we are all of us seeking for complete, absolute happiness. As long as a being is not absolutely happy, it is not fully contented and can find no rest, but feels compelled to continue to struggle, to strive, in order to attain that final aim. But, now comes the decisive point and this is: "In what does this absolute happiness consist?" At all events, it must be a condition corresponding to our inmost nature, corresponding to it to such an extent that, to all eternity, no desire of any kind will make itself felt, that this condition may undergo a change or that another one should take its place. Yea, in the condition which is absolutely compatible with us, there cannot be any desire or will at all. For if in this condition the tiniest desire would rise, this would mean that the condition absolutely adequate to us has not yet been attained as something would

does not create any needs for which there would not be a means to remedy them. Accordingly, first of all the possibility must exist to realise the greatest and, in truth, the only ardent desire of all beings for a condition absolutely adequate to them: they would not have this ardent desire, if it were not realisable. It is precisely for this reason that mankind is not troubled in the least by the proof that such a state could not exist in compliance with the law of perishableness ruling over the whole cosmos. Out of his inner feelings man bold and intrepid opposes to the perishableness of his body, the dogma of the immortality of his spirit which would enjoy absolute happiness in a heaven. Yet, for the Buddha this expedient would not do, because of his other thesis that an independent spirit does not exist. According to the Buddha the mental functions sensation, perception and thinking are merely functions of our bodily organism produced by its organs of senses, the brains included; they are conditioned by them as the light by the candle, or the tones by the piano. In so far he has the same point of view as modern natural sciences have and which Professor L. R. Muller in his publication. "On the state of the soul of the dying" fixes thus: "The representative of natural sciences cannot picture to himself the soul going on living without a brain". A great part of Buddha's discourses is being devoted to prove the correctness of this point of view. His fundamental sentence that absolute happiness is not to be found within the world was thus corroborated. For in this manner the whole personality of man inclusive of all which is intellectual, all which is consciousness, was recognised to be perishable and, therewith, painful. But—and now we touch the specific point of Buddha's Doctrine—it precisely was this ascertainment which, for him, became the basis for the solving of the problem of happiness. He did not, as materialism does, conclude from it that death meant the annihilation of man and, as a consequence, the impossibility of a condition absolutely adequate to us, in which death also would occur no more, but for the

Buddha just the contrary is the case: Precisely for the reason that all the elements of our personality are perishable and, when this perishableness sets in, become the cause of suffering for us, none of these elements, neither our body nor the intellect or consciousness, could be essential for us. Pushing force is felt by resistance, and eternal nature by the suffering caused by perishableness. The suffering caused by perishableness is the herald of our imperishableness. For if we consisted in the elemnts of our personality which are all of them perishable, then our own dissolutions in their solution, death taking place, ought to give us the same joy as the growing and the thriving of these elements, because our own nature would realise itself in them and, according to that, all these processes would not be contrary to our own nature but identical with it. In this case we would get old and die with the same joy as gas, in conformity with its nature, endeavours with utmost vehemence to disperse itself in space. Consequently the Buddha drew the conclusion that our real essence must be beyond our whole personality, *i.e.*, beyond body and spirit. This is Buddha's famous thought of Anatta, the thought that all that we discern on us and about us could not be our real self. "All things are impermanent; what is impermanent, that is painful ; what is painful, that is not the self; what is not the self, that is not mine, that am I not, that is not my self." This thought gave the Buddha the possibility to rid himself of the entanglement of the world of matter and of spirit and, by this means, also of all suffering and to get into a state unknown before, that is a state above all corporeality and spirituality and, consequently, altogether above the world and life.

IV.

At the same time for the Buddha a new possibility now offered itself for solving the problem of happiness: Within the world, thus as long as we are persons having bodies and intellect, a state absolutely adequate to us is impossible. Yet,

on the other hand, and from what has been said, it must be possible to come to such a state. Consequently it must coincide with the state free of personality and which is beyond the world and beyond life. This conclusion seemed to be cogent and therefore the Buddha as a man of action—all holy men are men of action—at once began to realise this highest state, for this purpose he ascertained further that we are connected with our personality by our will which has taken the form of an immense "thirst". In consequence of this thirst, we stick to our body and to our spirit produced by the former "as a man sticks to the twig he has caught hold of with hands besmeared with resin." Therefore only this will, this thirst must be done away with, and the inner disengagement from the complex of personality must ensue as its consequence. Then, too, it must show itself whether this new state really is completely adequate to us. Now that will, that thirst vanishes in the very same moment that the object loved till now proves to be painful or even disastrous. So Gotama immersed himself for weeks, months, even for years in the deepest contemplation of the gear of his whole personality, until, at last, he recognised it in all its parts as being perishable, therefore full of suffering and, consequently, absolutely inadequate to him ; and that in such a dazzling light "as, ye monks, a man in the gloom and dark of night upon the sudden flashing of lightning might with his eyes recognise the objects." With this highest knowledge the last rest of love, of thirst for that personality had vanished, and Gotama, internally completely detached from it, saw himself in the state beyond the world and life, and therewith in the condition free from growth and decay, free from disease, the deathless, sorrowless, stainless." Escaped from the wavering ocean of suffering he could exclaim : "I am released for ever." At the same time he could state that, having absolutely rid himself of every desire, boundless peace was within him as the confirmation of the fact that he had attained the condition absolutely adequate to the beings and therewith the absolute happiness, Nirvâna. From this

highest height the whole world with all its heavens appeared to him as stale: "And, Sâriputta, if I should make my dwelling among the Gods of the Pure Abodes, I should not again return to this world." It is in this manner that Gotama's great discovery represents itself to us in the Buddhist canon. Precisely owing to this experience he named himself a Buddha, which is to say" a supremely awakened one."

V.

Nirvāna literally means "to be extinct." But what is extinct for him who has attained Nirvāna? According to the Buddha the beings endowed with "personality" are uninterruptedly wrapped in a blazing; they are blazing. The fire which is consuming them is precisely that violent thirst, that ardent desire for the possession and the use of the six senses—machine and the pleasures produced by it. According to that Nirvāna means the quenching of this thirst for personality: "When thirst has been quenched, one speaks of Nirvāna." (S. N. 1109). So the term Nirvāna designates the state of complete, absolute desirelessness beyond the world and beyond life, and therewith at the same time the state absolutely adequate for the beings. The glory of this absolute desirelessness is already described in the Vedânta, although there it had not yet been completely realised: "Supposed there is a young man, the swiftest, the strongest, the most vigorous, and the whole earth with all its riches belonged to him, this would then be *one* human bliss. And a hundred human blisses are *one* bliss of the fathers who enjoy a long lasting heavenly world. And a hundred blisses of the fathers who enjoy a long lasting heavenly world, are *one* bliss of the gods. And a hundred blisses of the gods, are *one* bliss of Indra (the king of the gods). And a hundred blisses of Indra, are *one* bliss of Prajāpati (the highest of the gods). And a hundred blisses of Prajāpati are *one* bliss of him who is knowing *and without desire.*" The Buddha himself says: "Whatever happiness due to the senses there may be in the world, and whatever

such a heavenly happiness there may be; it is not the thousandth part of the happiness which the quenching of the thirst—the desirelessness—gives."

Accordingly, the whole Buddhist moral is nothing other than an instruction as to how to gain that desirelessness pursuant to the recipe which the German classic *Goethe* has given, too: "What is not yours, you must avoid it." "What may disturb you, do not sustain it." To be sure, this recipe destroys for the disciple of the Buddha the whole phenomenal world.

Every step made on this path and be it the tiniest, thus, every act of renunciation, of self-victory, brings us nearer to the real happiness and produces already a glimpse of it in us, in the same manner as even the tiniest chink lets in a glimpse of light into a dark room.

NOTES AND NEWS

THE MAHABODHI.

The Mahabodhi—Journal of the Society begins the 40th Volume with this issue. Forty-one years ago Mr. Hewavitarne (now Ven'ble Sri Devamitta) Dhammapala came to Calcutta with the resolve of resuscitating the Dhamma of the Buddha in the land of His birth. He was residing then in the house of a kind-hearted Bengali gentleman Mr. Nilkamal Mukherji and had very few friends to help him and give him encouragement in his pioneer work. The principles of the Buddha Dhamma were unknown to most people in this land and when Ven'ble Dharmapala went out to speak on Buddhism in the public squares, people used to flock to him out of mere curiosity rather than out of any religious zeal. In May, 1892, he some-how managed to publish the first issue of the Mahabodhi and made up his mind to continue the publication of this journal as a means of disseminating the principles of the Buddha Dhamma in India as well as of interchanging news between the Buddhist countries. The journal soon attracted public attention and the first issue of the journal reached the hands of Dr. Barrows in Chicago—the president of the famous Parliament of Religions—who,

having thus come to know of the young editor, invited him to represent the Southern Buddhists in the Parliament. Ven'ble Dhammapala worked single-handed for the Journal for a good many years. During the early days of the Journal, he was the only contributor—he was the proof-reader—and he was the despatcher who carried the packets of the Journal to the post office. That shows the beginning of the Mahabodhi which is now known almost in every part of the Buddhist world. During a period of forty years the Journal has served to propagate throughout the world the principles of the true Dhamma which the noble Tathagata preached two millenniums ago and which has held its ground firmly all the time against new discoveries of science and new theories of philosophy which have attracted human attention since the passing away of the Great Master. The journal has entertained discussions on all aspects of Buddhistic thought and culture which have touched the springs of human life and influenced human civilisation not only in India but also in many lands beyond the borders of India. Very few religious journals in India have been blessed with a long and bright career as the Mahabodhi. This has been certainly due to the encouragement of our contributors and subscribers belonging to various nationalities of the world. On the occasion of commencing the fortieth volume of our Journal, we recollect with gratitude our past connection with all of our friends and the patronage we have been receiving from them for a long time. We hope this connection will become more and more fascinating with the lapse of time. All assistance from them in future—whether in the form of articles and contributions or by way of collecting some new subscribers for the Journal would be thankfully received.

* * * * * *

THE PROBLEMS OF ISIPATANA.

The historic celebrations at Isipatana—to which the whole world was looking forward with feelings of reverential awe passed off smoothly. The members of the great family of the Buddha, lying scattered all over the world met together on the hallowed spot after centuries of isolation, exchanged mutually their greetings of love and friendship, and pondered once more over the common ideals and aspirations which regulated their lives in spite of the geographical barriers that separated them from one another. Those who were on the spot and attended the celebrations felt the pulsation of a new life, for was not Isipatana the

giver of a new life? Indeed, in days of yore, Isipatana gave a new life to the world, the spiritual life of which was almost extinct with meaningless dogmas and dull rituals invented by a crafty priest-hood for its selfish ends. The immortal message of the Great Master which enthused the world with a new vitality and which was delivered at Isipatana two thousand five hundred and twenty years ago was re-delivered, as it were, in the innermost recess of every Buddhist heart notwithstanding the din and bustle of the surging multitude that was engaged in mutual rivalry to pay its homage to the greatest religious Teacher of India. Buddhist brothers and sisters who assembled there realised the urgent necessity of broadcasting throughout the world, torn asunder by greed and jealousy and distraught by doubt in the existing irrationalistic cults—that immortal message of the Great Master which had its foundations in Rationalism, Love and Charity. They also realised that the ancient seats of Buddhist culture like Taxila, Nalanda, Odantapuri, Vikramsila and Jagaddal were no more and that Isipatana which for centuries held aloft the ideals of Buddhistic culture and civilisation was in ruins. They could not but therefore approve of the noble idea of our leader and chief, Ven'ble Sri Devamitta Dhammapala to found at Holy Isipatana a Buddhist seat of Learning.

It is to be mentioned here that though it was originally the plan of Ven'ble Dharmapala to shift the Head Quarters of the Society to Buddha Gaya and also to build a Buddhist College there, the original plan had to be dropped owing to various adverse circumstances well known to the regular readers of the Mahabodhi. The Society has now built a very nice temple at Isipatana and has also acquired a plot of land big enough for the immediate needs of a Buddhist Institute. The Society contemplates the construction of a Hospital and an Orphanage in order to give the students at Isipatana a training in humanitarian work. Besides these, a big Press will have to be established there in order to enable the Society to carry on the work of translating and publishing the Buddhist Scriptures, and dwelling houses for the students and teachers will also have to be constructed without delay. Thus our needs are many but our resources are scanty. Some of the benefactors and patrons who nourished the Society in its infancy and developed it into an international organisation are no more in the land of the living. Ven'ble Dharmapala who has entered the Holy Order cannot now send an appeal for money even for the much coveted objects of his life. But the signs of energy and inspiration

which were visible on every face at Isipatana raised in us the hope that the dream of this noble Buddhist missionary would be realised at no distant date. Let us wait and see.

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Lumbini and the Nepalese Government.

In a recent issue of the Mahabodhi, we announced the glad tidings that the Government of Nepal were contemplating restoration work at Lumbini—the holy place where the Lord Buddha was born. His Highness Maharaja Sir Bhim Shumsher Jung Bahadur, G.C.M.G., Prime Minister of Nepal paid a visit to Calcutta during the last Christmas holidays and the Secretary of the Mahabodhi Society seized the opportunity of addressing His Highness a representation ventilating the grievances of the Buddhist pilgrims at Lumbini. On the 27th of December last H. H. the Maharaja was kind enough to grant in this connection an interview to Mr. S. C. Mookerjee, Bart-at-Law, Vice-president of the Society. He was also assured by His Highness's private Secretary that the matter was already receiving the attention of the Nepalese Government and that all grievances of the Buddhist pilgrims at Lumbini would be redressed as early as possible. We offer our grateful thanks to the Maharaja for this kind assurance and once again express the hope that the restoration work at Lumbini would be done in a manner worthy of the traditions of the Nepalese Government that command up to this day the allegiance of many thousands of their Buddhist subjects.

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Akyab Mahabodhi Society.

As early as November, 1892, a branch of the Mahabodhi Society was founded at Akyab, Burma and a good collection of funds was also made on the spot by the late Col. H. S. Olcott, Director and chief Adviser, and Mr. Hewawitarne (now Ven'ble Sri Devamitta) Dhammapala, General Secretary (now Director-General), of the Mahabodhi Society. The funds were handed over to a body of trustees to carry out the objects of the Mahabodhi Society. The branch of the Society at Akyab is now unfortunately defunct and all the trustees except one are dead. The Society is badly in need of money for the Isipatana work and it is high time that the only surviving trustee should render an account of the funds in his hands and hand over the balance with all the interest that has accumulated to the Society as early as possible. We hope our appeal will meet with a ready response from our Buddhist brother to whom the

people of Akyab entrusted their funds for a highly laudable object.

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LATE MRS. MARY ELIZABETH FOSTER'S FIRST DEATH ANNIVERSARY.

The first death anniversary of the Late Mrs. Mary Elizabeth Foster of Honolulu—the patroness of the Mahabodhi Society was celebrated on the 21st December at the Sri Dharmarajika Chaitya Vihara, Calcutta. Dr. D. R. Bhandarkar, Carmichael Professor of Ancient Indian History and Culture, Calcutta University presided. Mr. S. C. Mookerjee, Bar-at-Law, Vice-president of the Society in an impressive speech laid emphasis on the selfless character of the late Mrs. Mary Foster's gifts in the cause of the Dhamma by quoting extracts from the various letters she wrote to the founder of the Society—Ven'ble Sri Devamitta Dhammapala. Revd. D. A. Dharmacārya, Revd. Saranankara, Pt. Benarasidas Caturvedi and Mr. B. R. Barua addressed the gathering eulogising the services of the late Mrs. Foster for the Buddha-Sāsana. The president gave a highly encouraging speech in which he said that Buddhism, which embodied the essentials of all religions was sure to be the religion of the whole world in future. The proceedings came to a close with a vote of thanks to the chair, moved by Mr. S. C. Khasnabis and carried unanimously.

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INDIAN NATIONAL CONGRESS PRESENT TO THE MULAGANDHAKUTI VIHARA.

We gratefully acknowledge receipt of the present which Pandit Jawaharlal Nehru, General Secretary, All India Congress Committee promised to the Society on the occasion of the opening ceremony of the Mulagandhakuti Vihara on behalf of the Indian National Congress—the greatest political organisation of India. The present consists of an Indian national flag about a foot long in silver and enamel on a silver pedestal in a carved inlaid sandal wood case and bearing a suitable inscription. It is a fine specimen of Indian workmanship. We publish in this issue the accompanying message of Pt. Jawaharlal Nehru which encourages us with the thought that the youth of the country are behind the Society in its noble endeavour to disseminate the Dhamma of the Tathagatha in the land of His birth. We offer our most sincere thanks to the All India Congress Committee for this noble present worthy of that august Body.

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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XL.] FEBRUARY, B. E. 2475 / C. E. 1932 [No. 2.

NOTICE

A few copies of the Mulagandhakuti Vihara Inauguration Issue of the Maha-Bodhi are still available. It contains *inter alia* the messages of H. E. Lord Willingdon, Dr. Rabindranath Tagore, Ven'ble Sri Devamitta Dhammapala and others read on the occasion of the Opening Ceremony, a detailed report of the proceedings, the memorable address of Dr. S. N. Das Gupta, President, Buddhist Convention and fifteen pictures depicting the different phases of the celebrations. On special request, the price has been reduced to Re. 1/- only. Please apply sharp to

THE MANAGER,

The Mahabodhi.

BUDDHISM AS A WORLD RELIGION

By J. F. McKechnie.

There is no religion in the world which is so well adapted to be a religion for the whole world as is Buddhism. This is so on two counts: its perfect ethical code, and its profoundly true philosophical basis. Its ethical code furnishes the completest guide to correct conduct which the world possesses. It prohibits all that is forbidden in other codes of right behaviour, and then has something more that is excellent, and puts it ahead of all these other codes: it forbids the partaking of intoxicating liquors and narcotic drugs, indulgence in which is such a prolific cause of human misery.

It is this moral teaching of Buddhism which makes it a supremely valuable religion for the common man of any race all the world over. And what makes this teaching still more valuable is that it is recommended to men, not by appeals to any hypothetical beings or being, but on the basis of its essential reasonableness, that is, on the basis that obedience to it will reduce men's suffering, not in any hypothetical future, but in this world, here and now. No man likes pain. No man likes to suffer. Buddhism, in its moral code, tells men how they may escape suffering, avoid much pain, here where they are, in their present life.

But this is not all. There is taught in Buddhism a further reason why men should observe right conduct. Right conduct is the first stage, so men are taught by the Buddha, towards right thinking, the clearing of the mind so that it can see and judge things rightly. And when it sees and judges things rightly and truly, then, so Buddhism teaches, it will find the way to the overcoming of the very *possibility* of pain and suffering, it will be able to see that way, and to follow it. It

will see that the possibility of pain and suffering arises only where there is an ego which wants and desires things for itself; and that where this ego ceases to exist, and just as soon as it ceases to exist, all possibility of suffering also ceases, automatically, at once, that very instant.

The man, then, who accepts Buddhism and its ethical code as his guide in life, sees in breaches of the moral code not only what will bring pain and suffering to him now, but also, what is much more important, or at least, of equal importance, what is intensifying and strengthening his sense of ego, and therefore perpetuating and prolonging the period during which he will be subject to suffering. In brief, Buddhism tells every man that he should "be good", first because he will save himself present pain; and then, because in so behaving he is bringing nearer the time when he will be delivered completely from the very possibility of any pain. And this latter is what constitutes the incontrovertible philosophical foundation on which the whole of Buddhism is erected. All the moral precepts, and all the mental practices of self-control taught in Buddhism, have no other aim whatever but this: to lead men from pain to the ending of pain for ever.

Is a religion which teaches this so clearly and plainly, and yet so soundly, and is so well established in reason, anything else but a religion that is suited to all men? For what, after all, is the universal desire of all men, nay, of all sentient creatures whatever, but to be delivered from suffering and pain of all descriptions? And Buddhism in its teaching, meets this universal need and desire, in a manner that is absolutely ungainsayable, whether by the simplest peasant with his simple wants and comprehension, or by the most subtle and deep-thinking philosopher. Both these classes of men, alike, and all the numerous classes of men that may lie between them, will find in Buddhism all they need to satisfy their most elementary and most urgent want: to be delivered from pain.

It remains to ask how such a religion can be best, most fitly, presented to them so that they may see it for what it is,

and accept it. Obviously this can best be done by insisting upon, and never forgetting, these two central points around which the whole scheme of Buddhism revolves: suffering and the ending of suffering ; and treating as more or less irrelevant and of secondary importance everything else that does not bear upon these two points. Such a course of exposition will naturally treat very lightly, nay, even pass over in complete silence, much that might interest mere scholars and students of the history of religions, much also, let it be said without fear, that in the course of the years that have passed since the Great Teacher first uttered his dictum: "One thing only do I teach: suffering and the destruction of suffering," has been tacked on to his teaching by later commentators. All these things, in the preaching of Buddhism to the modern world as the world-religion will be treated as matters of little or no importance. But everything that has to do with these two points, pain and deliverance from pain, will receive the fullest possible treatment ; and all the light that may be receivable from modern science or art or literature will be gathered together and thrown upon these sole two points of the Buddha's teaching, with a view to illuminating them and setting them in clearer, fuller, more outstanding detail before the eyes of men.

Will such a treatment of Buddhism, such a manner of presenting it to the modern world have any chance of success? We think it will. If there is anything that distinguishes our modern days from all that have gone before, it is the desire to get at the essentials of any question, it is keen wish to get at the "meat" of any matter discussed, its impatience of everything that draws away attention from the pith, the core, the heart of any question. If then, Buddhism, is presented to such minds in the stark simplicity of its essential teaching, and the rest treated as more or less of only secondary interest, men will be attracted to it, give it a fair hearing, seriously consider if it is not the thing they have been looking for all their lives and never known where to find.

But how can these two essential points of Buddhism be so universally brought before the present world as to give it a chance of becoming the world's universal religion? At first, this must be by literature, well-written, cogent, dealing with the matter in hand, and with some claims to consideration merely by the *manner* of its presentation ; for there is no reason why offence should be given to prospective converts to Buddhism by a slovenly or uncouth manner or putting its message in words. In the exercise of common sense, we should see to it, that the Dhamma, the greatest and best message of deliverance from suffering in the world, should be given the dress in words that is deserved by so great and good a thing. In short: Buddhist literature should really *be* literature, and by its dignity and worth and general mien be made a worthy garment for the fair form of the Message it conveys.

In addition to good literature, it goes without saying, there is need of good Bhikkhus to present the teaching by word of mouth, as also to offer an example of Buddhism in actual living. Some may think that, with its dislike of the idea of "monks" in connection with religion, the appearance of Buddhist Bhikkhus (in Western countries at least) would be a hindrance rather than a help towards the acceptance of its teaching. There are some grounds for such an apprehension. But it would be the task of precisely such Bhikkhus as are chosen for work in Western countries to make clear that the Bhikkhu is not a "monk" after the western pattern, not the abject creature, absolutely subjected to a "superior" by vows of obedience, the completely devoted limb of an organisation which may use him as it wills, and demand of him the fulfilment of any action which it thinks good in its own interest, which is what many western monks are. The Bhikkhu in the West will have to present himself simply as one who is following more directly and swiftly than the layman, the Path that leads to the surmounting of all Ill: this, and nothing more, save what his talents in oral exposition or in writing

may give him, by way of distinction. However, the mode of life, and the rules which the Bhikkhu, for his own defence, is required to observe by the Vinaya prescriptions, will always make it difficult under modern conditions in the West, for Bhikkhus to come to the West in the large numbers required to make an impression upon the western races. There would therefore seem to be need of another mode of presenting the Doctrines of Buddhism orally before the men of the West.

Would it not be possible some time when the means are available, to train a body of preachers of Buddhism who should not be Bhikkhus, with all their weighty obligations of observing Rule, but yet not men living the ordinary life of the world? Would it not be possible to have a body of men trained, who should be devoted to the task of preaching Buddhism, and supported in doing so, as long as they did not call upon the Buddhist world to maintain for them also a wife and children? In short: Could we have an intermediate order of—shall we say?—Buddhist deacons, unmarried, and bound by no other ties of worldly relationship, whose business it would be to study and lay hold of the essential teachings of Buddhism as found in the Pali Scriptures, and cultivate the ability, in the various languages of the West, French, German, Italian, Spanish, and so on, to set forth the teaching of the Buddha in an attractive and yet entirely accurate manner?

The time seems ripe for such a project to be carried through. Those countries in the West where the monkish mode of life has been lived for centuries by certain bodies of men, now seem to be freeing themselves from the superstitious awe with which they formerly regarded those who lived that mode of life, being entirely estranged and even in some instances disgusted, with the glaring contradiction between the professions of holy life made by such men and their actual mode of living. Spain and Italy are outstanding examples of this at the present day. Suppose we were in a position to show the peoples of those countries, to name no others, the example of real monks whose professions were lived up to,

and were based upon rational grounds, not upon the arbitrary dictates of the hierophants of a Society, would there not be here a favourable soil in which to plant the seed of a real and eventually successful and influential Sangha of the West? For Oriental Buddhists are undoubtedly right when they say that there is Buddhism only where there is the Bhikkhu, that is, Buddhism, as a doctrine of the surmounting of the world. And it is necessary for a right comprehension of this doctrine, that people should have before their eyes the spectacle of living beings who are following the speediest and most direct road to that surmounting, if for no other reason, to make them see that Buddhism is not just an affair of words, and doctrines, but of *life*.

To sum up, then:

Buddhism as a world-religion recommends itself to all men as a practical doctrine of what is good for man to do here and now in order to enjoy as much freedom from infelicity as is possible in this world. It also recommends itself to all men as a teaching of what requires to be done to surmount this world altogether and pass beyond to what is better. To do this effectively it needs expounders in spoken and in written words; and not least, those who shall exemplify that teaching in actual life, exhibited before all men's eyes. With such a cogent and all-appealing message as deliverance from suffering, it only needs the other two things, expounders and livers of that message, to become the religion best suited to the needs of all men all over the world, in short, *the* world-religion *par excellence*.

THE BODHISATTA IDEAL

By Bhikkhu Narada.

(Continued from the last issue.)

Without killing or causing injury to any living being, he is kind and compassionate towards all, even to the tiniest creature that crawls at his feet. Refraining from stealing whether in its dissembled or obvious forms, he is upright and honest in all his dealings, and endeavours to cultivate a spirit of mutual confidence. He does not seek to secure gain by compassing loss for another in any underhand way. Abstaining from sexual misconduct, he is pure and chaste. He refrains from lying, slandering, harsh speech and frivolous talk. He deceives none even if there be an opportunity to do so, nor does he speak falsehood even if he could go undetected. Avoiding all sorts of pernicious drinks, which lead to infatuation and heedlessness, he is sober and diligent.

A Bodhisatta endeavours to observe these elementary principles as strictly as possible, for transgression of them is likely to create fresh troubles and obstacles almost impassable and insurmountable.

It must not be understood that a Bodhisatta is wholly infallible and totally immune from all evil. Some Jatakas such as the Kanavera Jataka (No. 318) depict him as a highway robber of no mean order. This, however, is the exception rather than the rule.

The great importance an aspirant to Buddhahood attaches to Sila is evident from the Silavimansa Jataka (No. 362) where the Bodhisatta says:—"Apart from virtue wisdom has no worth."

Still keener is the enthusiasm he exhibits for *Nekkhamma* or Renunciation, for by nature he is a lover of *solitude.*

Nekkhamma implies both renunciation of worldly pleasures by means of adopting the ascetic life and the temporary inhibition of Hindrances (Nirvana) by means of cultivating *Jhāna*.

To him comes the idea, though he may sit in the lap of luxury, immersed in worldly pleasures, that

"A den of strife is household life
And filled with toil and need ;
But free and high as the open sky
Is the life the Homeless lead."

Realising thus the vanity and suffering of life, he voluntarily forsakes his earthly possessions and donning the ascetic garb he tries to lead the Holy Life in all its purity. Here he practises the Higher Morality to such a degree that he practically becomes selfless in all his actions. Neither fame nor wealth nor honour nor worldly gain could induce him to do anything contrary to his lofty principles.

Sometimes the mere appearance of a grey hair, as in the case of the Makhádeva Jataka (No. 9), is sufficient to stimulate a Bodhisatta to leave his uncongenial atmosphere in order to lead the independent, solitary life of a hermit. At times a tiny dew-drop acts as an incentive for him to adopt the ascetic life. The practice of renunciation is not observed as a rule by a Bodhisatta. In the Kusa Jataka (No. 531), for instance, the Bodhisatta was subject to much humiliation owing to his unrestrained desire to win the hand of the beautiful princess Pabhàvati.

Again in the Darimukha Jataka (No. 378) it is mentioned that a Pacceka Buddha, a quondam friend of the Bodhisatta, approached him and said :—

"Pleasures of sense are morass and mire,
The triply-rooted terror them I recall.
Vapour and dust I have proclaimed them, Sire,
Become a Brother and forsake them all."

To which he instantly replied :—

"Infatuate, bound and deeply stained am I
Brahmin, with pleasures, fearful they may be,
But I love life, and cannot them deny :
Good works I undertake continually."

Nekkhamma is followed by *Paññá* or wisdom. It is the right understanding of the nature of the world in the light of transiency, sorrowfulness, and soullessness. Bodhisatta meditates on these three characteristics—*Anicca, Dukkha* and *Anatta*—but not to such an extent as to attain Arahantship, for then he would be deviating from his goal.

He does not at the same time disparage worldly wisdom. He strives to acquire knowledge from every possible source. Never does he show any desire to display his knowledge, nor is he ashamed to plead his ignorance even in public, for under no circumstances does he prove to be a charlatan. He has no closed fist of the teacher. What he knows is always at the disposal of others, and that he imparts to them unreservedly.

Viriya or Energy goes hand in hand with the above. *Viriya* does not mean here physical strength, as in the ordinary acceptation of the term, but mental vigour or strength of character, which undoubtedly is far superior to the former. It is defined as the relentless effort to work for others both in thought and deed. Firmly establishing himself in this virtue he develops self-reliance and makes it one of his prominent characteristics.

As Dr. Tagore has well expressed it, a Bodhisatta would stand on his legs and say :—

"Let me not pray to be sheltered from dangers, but to be fearless in facing them.

Let me not beg for the stilling of my pain, but for the heart to conquer it.

Let me not crave in anxious fear to be saved, but hope for the patience to win my freedom."

The Viriya a Bodhisatta exhibits is beautifully illustrated in the Maha Janaka Jataka (No. 539). Ship-wrecked in deep sea, he struggled strenuously for seven days until he was finally rescued.

All this pales into insignificance when one thinks of the indomitable energy displayed by him as a squirrel in the Kalandaka Jataka.

Failures he views as successes ; opposition doubles his exertion ; dangers only increase his courage. Cutting his way through difficulties, which impair the enthusiasm of the feeble, surmounting obstacles, which dishearten the ordinary, he looks straight towards his goal.

To Mára who advised him to abandon his quest, the Bodhisatta said :—"Death in battle (with passions) is more honourable to me than a vanquished life."

Just as his wisdom is always at the disposal of others, so he has a fund of energy at his command. Instead of confining it to the realisation of private personal ends he directs it into the open channel of activities that tend to universal happiness. Ceaselessly and untiringly he works for others, expecting no remuneration.

As important as Viriya is *Khanti*. It is the patient endurance of suffering inflicted upon oneself by others, and the forbearance of others' wrongs.

A Bodhisatta practises patience to such an extent as not to be provoked even when his hands and feet are severed. In the Khantivada Jataka (No. 313) it appears that the Bodhisatta not only cheerfully endured the tortures caused by the drunkard king who mercilessly ordered his hands and feet, nose and ears, to be cut off but also wished him long life.

Lying on the ground, sunk in a deep pool of blood, with arms and limbs severed from the body, the Bodhisatta said :—

"Long live the king, whose cruel hand my body thus has marred.
Pure souls like mine such deeds as these with anger ne'er regard."

Of his forbearance it is said that whenever he is harmed he thinks :—This person is a fellow-being of mine. Intentionally or unintentionally I myself must have been the source of his provocation. As it is the outcome of my own action, surely I must cherish no ill-will towards him.

It may be mentioned in this connection that a Bodhisatta is not irritated by any man's shameless conduct either. He tries to bear and forbear as well.

Sacca or Truth comes next. By Sacca is here meant keeping of one's promise. This is one of the salient characteristics of a Bodhisatta, for he is no breaker of his word.

He makes Truth his guide and holds it his bounden duty to keep his word. He considers well before he makes a promise, but, when once the promise is made, he fulfils it at any cost.

In the Hiri Jataka (No. 363), the Bodhisatta advises :—

"Be thou in deed to every promise true,
Refuse to promise what thou cans't not do,
Wise men on empty braggarts look askew."

Again in the Mahasutasoma Jataka (No. 537) it is stated that the Bodhisatta even went to the extent of sacrificing his life in order to fulfil a promise.

"Just as the morning star on high
Its balanced course doth ever keep,
And through all seasons, times, and years,
Doth never from its pathway swerve ;
So likewise he in all wise speech
Swerves never from the path of Truth."

This is followed by *Adhitthána* which may be interpreted as resolute determination. This will-power of his forces all obstructions out of his path, and no matter what may come to him—sickness, grief, or disaster—he never turns his eye from his goal.

The Bodhisatta Gotama, for instance, made a firm determination to renounce his royal pleasures and gain Enlighten-

ment. For six long years he struggled hard. He had to endure many a hardship and face many a difficulty. At a time when help was badly needed, his five favourite disciples who attended on him deserted him. Yet he did not give up his noble effort. His enthusiasm was redoubled and at last achieved his desired goal.

"Just as a rocky mountain-peak,
Unmoved stands, firm-stablished,
Unshaken by the boisterous gales,
And always in its place abides ;
So likewise He must ever be
In Resolution firm intrenched."

The most important of all the Paramis, it may be said, is *Mettá,* which may be rendered as benevolence, good-will, or loving-kindness. It is this Metta that prompts a Bodhisatta to renounce personal salvation for the sake of others. He is permeated with boundless good-will towards all beings. He identifies himself with all—irrespective of caste, creed or colour. To him nothing gives more delight than to feel that all are his brothers and sisters. Since he is the embodiment of Metta, he fears none, nor does he give cause for fear to any.

In the Maha-Dhammapala Jataka (No. 385) it is stated that the Bodhisatta, though yet a boy of seven months, extended his loving-kindness with equal measure towards his father, who ordered him to be tortured and killed, towards the executioner, towards his loving mother, and towards himself.

Last, but not the least, of the Paramis is *Upeḳḳhá* or Equanimity. The commentarial explanation of the term is consideration in the light of justice. According to this interpretation the Pali term has a far wider connotation than the English equivalent.

Slights and insults are the common lot of humanity. So are praise and blame, loss and gain. Under all such varied vicissitudes of life, a Bodhisatta stands unmoved like a firm

rock, exercising equanimity and endeavouring his best to be constantly cheerful and happy.

In times of happiness and in times of adversity, amidst praise and amidst blame, he is even-balanced.

"Just as the earth, whate'er is thrown
Upon her, whether sweet or foul,
Indifferent is to all alike,
Nor hatred shows, nor amity ;
So likewise he in good or ill,
Must even-balanced ever be."

All these Paramis have to be cultivated continuously throughout the enormous periods previously mentioned.

In addition to all these he has to practise the following three modes of conduct (*Cariyá*) namely, *Atta Cariyá,* working for self-development ; *Nátyattha Cariya,* working for the betterment of relatives ; and *Lokattha Cariyá,* working for the amelioration of the whole world.

By the second mode of conduct is not meant nepotism, but an endeavour to promote the well-being of one's kinsfolk, without in any way jeopardising the interests of those outside one's family circle.

Practising thus the ten *Paramis* to the highest pitch of perfection, developing the three modes of conduct as circumstances permit, giving the five kinds of dana, as occasion demands, he traverses this tempest-tossed sea of Sansara, wafted hither and thither by the irresistible force of Kamma, manifesting himself at the same time in multifarious phenomena.

Now he comes into being as a mighty Sakka or as a radiant Deva, anon as a human being high or low, again as a helpless brute and so forth, until he finally seeks birth in the Tusita heaven, having consummated the Paramis and anxiously awaiting the opportune moment to appear on earth and blossom as a Sammà Sambuddha.

It is erroneous to think that a Bodhisatta purposely mani-

fests himself in such diverse forms in order to acquire universal experience. No person whatsoever is exempt from the inexorable law of Kamma. It is law in itself. It alone determines the future birth of every individual, except of course in the case of Arahants and Buddhas who have put an end to all life in a fresh existence.

However it may be mentioned that a Bodhisatta is accredited with a special power, by the fo.ce of his own Kamma, when for instance, he is reborn in a Brahma realm here the life span extends for countless æons, thereby depriving him of the opportunity to perfect the Paramis. In such a case, by will-power he ceases to live in that sphere, and comes to life in another place best suited to his temperament.

Apart from this *Adhimuttikâlakiriyâ* (voluntary death), as the Pali phrase runs, the Jataka commentary states that a Bodhisatta enjoys the special privilege of not seeking birth in eighteen states, in the course of his wanderings in Sansara, as the result of the potential Kammic force accumulated by him. For instance he is never blind or deaf, nor does he become an absolute misbeliever (*Niyata Micchádítthi*), who denies Kamma and its effects. He is born in the animal kingdom, but never as a creature larger than an elephant or smaller than a snipe. He is to atone in the ordinary states of misery (Apāyas), but is never destined to the Avicis. A Bodhisatta does not also seek birth in the "Pure abodes" (Suddhavasa)—the camping place of Anagamis and Arahants —nor in the formless realms where one is deprived of the opportunity to be of service to others.

It might be asked: Is the Boddhisatta aware that he is aspiring to Buddhahood in the course of his rebirth? He may or may not be.

According to the Jatakas it appears that at times he is fully cognisant of the fact that he is striving for Buddhahood. Visayha Setthi Jataka (No. 340) may be cited as an example. In some births, as in the case of the Jotipala Manavaka (Ghatikara Sutta No. 81, Majjhima Nikaya), he seems to have

been perfectly ignorant of it, so much so that he starts abusing the Buddha at the mere utterance of the word.

Hence, who knows that we ourselves are not Boddhisattas who have dedicated our lives for the noble purpose of serving the world? Let us not be discouraged by the thoughts that the Bodhisatta ideal is a Herculean task, reserved only for supermen. What has been accomplished by one could also be accomplished by another with necessary effort and enthusiasm. Let us too endeavour our best to utilise every unit of energy and each moment of time to work disinterestedly for the good of ourselves and others, having for our objects in life—the noble ideal of *service* and *perfection*.

PRACTICE OF BUDDHISM

(BY SAW HLA PRU, BURMA).

I wish to tell you something about the present decline of our Buddhist religion and that of other religions as well. For this I shall give you an extract from a famous Buddhist lecture "The Glorious Mission of Buddhism." The quotation runs thus :—

"Now when Buddhism started in the valley of the Ganges, there were no priests in the sense of those who were necessary for any ceremony. The disciples were mere recluses who were not called into the homes for worship on this or other occasions. There were no temples and images. So powerful was the life-side of the religion. There were no Pagodas or stupas. All this came on later. That happens with regard to each religion if you will see the history of every religion. When that happens slowly the form side becomes more predominant in the people, and after many centuries if you go to any country which had any religion, you see far more temples and churches and ceremonies, and very little of the real spirit of religion.

The form is kept up and many people imagine that if only they can intensify the form by building pagodas after pagodas, marble images, and by having all kinds of pujas, worships and ceremonies, this is the religion. But you find most unfortunately in these days that almost every religion is far more predominant in the form side than in the life side. Now that aspect of things is called here negative Buddhism. The life-side is softened in its hardness by the Buddhist traditions, and while one admires the beautiful pagodas and temples, while one sees the gay and happy life of the Buddhists, and while one finds viharas after Viharas being built, with beautiful images, all that is negative Buddhism, the type of Buddhism which did not exist in those days when Lord Buddha and his immediate disciples lived. All that passes for religion to-day is negative Buddhism and not positive Buddhism. Remember that Lord Buddha came to a very old civilisation, not a primitive, but far advanced and full of philosophical culture.

There were temples and shrines all over India, and there were all kinds of complicated rituals in the Hindu religion, and when Lord Buddha came what was it that was new in His teachings? You will find that many of the truths existed already in Hinduism. But still there was something new in the message that Lord Buddha gave.

What was new was the proclamation by the Lord Himself of the middle-way. He taught us that there was the middle between certain extremes which He found existing in India in His days. One extreme was the foolish, un-Aryan, barbaric or extreme excessiveness of the world livers, who lived in the things of matter and who only sought enjoyment in the senses. There was a similar extreme on the other side, equally barbaric and un-Aryan, and that was the extreme asceticism. That type you still find in India where men try to gain all kinds of power and the sense of liberation by performing penance or Hatha-Yoga. Lord Buddha pointed out that there was a middle way between these two extremes,

and His great teachings taught them that it was possible for us, men and women who were householders, to tread the path, the middle way. How are we to tread the middle way—not by performance of ceremonies, not by repetition of mantras, not by outer observances. These are excrescences. When the middle way was begun to be taught, there came about a change in the individuals, who began to look at the problem in a new way. Lord Buddha saw what was life in its fundamentals. That life was sorrow. He fought for sorrow's cause. The cause of sorrow was this feverish sense of excitement, the new sense of coming from one thing to another, and being never satisfied with this. He found that the end of this was the ending of thirst for sensation. It is only by the end of this inner craving for sensation, this excitement, that there is any possibility of ending the sorrow".

Brothers and Sisters, the last few statements in the above extract are nothing but a vivid description of the Four Noble Truths. The fourth of these Four Noble Truths is the Noble Eightfold Path that leads to the extinction of Dukkha, suffering or sorrow. It is only when our minds are calm and quiet, that real wisdom comes to us and opens our inner eyes to see things as they actually are just as a light at night makes the darkness disappear and enables us to see things as they really are. Concentration of the mind can be effected only by a regular practice of meditation. Meditation is as necessary to the spiritual growth as food is essential to growth of the physical body. No one can reach Nirvana unless and until he can meditate effectively, though he may be a genius and may have a spotless character. The truth of this statement is quite obvious from the two examples I am going to give you presently. I think the circumstances, under which the two Buddhist monks—Phwetthila and Sulaban became Arahats in the time of Lord Buddha, are known to some of you. For the enlightenment of those, who do not know them, I shall briefly say how they attained the Arahatship.

Once upon a time there was a very learned monk by the

name of Phwetthila. He was well versed in the Three Pitakas and was a great teacher and his pupils numbered over 1000. One day he went and worshipped Lord Buddha. The Lord told him that he did not know and enjoy the nectar of His religion just as a ladle does not know and enjoy any taste though it is used in stirring many dainty soups and curries. This hint made him to request Lord Buddha to teach him how to meditate. Knowing that he was very proud of his learning, the Lord rejected his prayer and told him to learn the right way of meditating from a young Arahat aged 7 years in order to enable him to get rid of the fetter of pride. So he went and begged the young Arahat for a right method of meditation. Thereupon he was instructed how to meditate correctly. Accordingly he meditated and obtained the Arahatship very soon.

Now I shall give you a short account of the other Buddhist priest named Sulaban. This monk was very dull. He was so dull that he could not commit to memory even a single Pali stanza during the four months of the Buddhist Lent. When the Lent was over, his elder brother Mahaban Arhat explained to him that it was no use for him to remain in the order of monks and advised him to leave it. As he did not wish to do so, he went weeping to Lord Buddha. On seeing him cry the Lord asked him what was the matter with him. He repeated the words spoken to him by his brother Mahaban Arahat and expressed his unwillingness to become a layman. Lord Buddha told him to meditate "Harazaw haranan". Accordingly he meditated and attained the Arhatship very quickly. These two illustrations undoubtedly and conclusively prove that meditation must be practised for the realization of Nibbana. They further prove that one can attain Nibbana only when he has an Ariya Guru to teach him how to meditate properly, and that it does not matter whether he is very learned or ignorant. Only a Samma-sam-Buddha or Pacceka Buddha needs no such spiritual Guru. If we are so fortunate as to get a right method of meditation either from

any one of the aforesaid Gurus or from any one of their qualified disciples and to be able to meditate daily, we can become Arhats even in our present existence. In support of my statement I shall quote what Lord Buddha spoke in Mahâwa Sutta.

Lord Buddha tells Bhikkhu Subhadda that the gate of Nibbana remains open always as long as there is a single person who meditates correctly and regularly. In other words one can, at any time, attain Arhatship and Nibbana if he practises meditation systematically and punctually.

Therefore, brothers and sisters, do not get disheartened and slackened, thinking wrongly that you cannot become Arahats in your present existence. So wake up and look for any one of the spiritual Gurus mentioned before or any one of their inner disciples. On finding such a teacher or such a pupil beg for and learn a right method of meditation thoroughly and after this meditate daily and regularly.

Meditation alone is not sufficient. It must be accompanied by efforts for the purification of our minds and bodies and by our good deeds. On this account the eight different parts of the Noble Eightfold Path are classified as Morality, Concentration and Wisdom, which correspond respectively with the Pali terms, Sila, Samadhi and Paññā.

I. Morality consists of

1. Right Speech—Sammā Vācā.
2. Right Action—Sammā Kammanta.
3. Right Living—Sammā Ajiva.

II. Concentration consists of

1. Right Effort—Sammā Vāyāma.
2. Right Attentiveness—Sammā Sati.
3. Right Concentration—Sammā Samādhi.

III. Wisdom consists of

1. Right Understanding—Sammā ditthi.
2. Right Mindedness—Sammā Sankappa.

The Four Noble truths are the essence of all the teachings of Lord Buddha and may be taken as real Buddhism in a nutshell. They can be realized not by any amount of book knowledge and learning but by a constant observance of the Noble Eightfold Path in the daily life. Their realization immediately leads to the attainment of Arhatship and Nibbana. This is quite clear from the following statements made by the Exalted One.

"Bhikkhus! There are two extremes which the man, who is devoted to the higher life, ought not to follow. They are: The devotion to sensuous pleasures which is low, pagan, ignoble and unprofitable. This is fit only for the worldly-minded. The other is the devotion to Asceticism or Self-mortification, which is painful ignoble and unprofitable.

Avoiding these two extremes the Tathagata (the Buddha) has discovered a Middle Path, which opens the eyes and affords clear perception, bestows understanding, gives peace of mind and tranquility and leads to higher wisdom, to full enlightenment or perfect Knowledge and Nibbana. This is the Noble Eightfold Path." (Dhammacakkapavattana Sutta).

The Exalted One addressed the brethren and said:—'It is through not understanding and grasping four Aryan Truths, O brethern, that we have had to run so long, to wonder so long in this weary path of transmigration, both you and I!

'And what are these four?'

'The Aryan truth about sorrow; the Aryan truth about the cause of sorrow; the Aryan truth about the cessation of sorrow; and the Aryan truth about the path that leads to that cessation. But when these Aryan truths are grasped and known, the craving for future life is rooted out, that which leads to renewed becoming is destroyed, and then there is no more birth!'

Thus spoke the Exalted One ; and when the Happy One had thus spoken, then again the Teacher said :—

'By not seeing the Aryan truths as they really are,
Long is the path that is traversed through many a birth ;
When these are grasped, the cause of rebirth is removed,
The root of sorrow uprooted, and then there is no more birth.'

Mahâ Parinibbâna Suttanta.

To completely deal with each of the Four Noble Truths will take several hours. There exist numerous works written on the Four Noble Truths and on the Noble Eightfold Path. So I shall not dwell on them in details. But I shall briefly tell you something about their practical side. I have already mentioned that the order of the eight different parts of the Noble Eightfold Path is Morality, Concentration and Wisdom. I have also said that meditation alone is not enough and that efforts to purify our minds and bodies must be made at the same time. If one wants to understand a book, he must both read and ponder over its contents carefully. Similarly meditation and purification must go hand in hand. Both of them must be done every day till Arahatship is achieved. To practise them by fits and starts is no use. If we do so, we shall be merely marking our time without progressing spiritually just as a looking-glass will soon become and remain as dirty as before if it is neglected after it has been cleansed partly. So we have to regularly practise meditation and purification every day, if we really desire to realise the Four Noble Truths, Arhatship and Nibbana as soon as possible.

Brothers and Sisters, I shall now come to the ethical side of our Buddhist religion. The moral laws contained in the Vinaya are the natural laws which should be observed in

building a noble character. They are numerous and are very difficult for complete observance. They are 227 precepts and can be condensed into the ten precepts and again into the 8 precepts and then into the 5 precepts. Finally they can be condensed into and expressed in one word as Metta of universal love. Metta or love is the root of all virtues whereas hatred is the root of all evils. When love is developed and perfected, the other nine virtues, Paramitas namely dāna (charity), sîla (noble deeds), Paññā (wisdom) etc., also come to perfection at the same time. It grows step by step thus. "Love of the opposite sex grows into love of family ; love of family grows into love of community ; love of community into love of province ; love of province into love of country ; love of country into love of humanity."

The partial growth of the love of Humanity has been manifested in the form of the League of Nations and other movements for the outlawry of War. All these are signs of our time and are effects of a cause or causes. Their cause seems to be the blessing, which the future Buddha is constantly pouring over the world out of His boundless love for mankind. When He becomes an Enlightened One, His love of humanity will come to perfection and He will be known as Maitreya Buddha, which means Lord of love and compassion ; the virtue of love will be most predominant in His religion ; peace and happiness will then reign supreme in the world.

Brothers and Sisters, we have been given a great privilege and a golden opportunity to work for the cause of our Buddhist religion. Let us make the best use of them and strive hard in harmony and love for the revival of Buddhism in all the Buddhist countries and for its propagation all over the world.

THE MESSAGE OF THE VEN'BLE SRI DEVAMITTA DHAMMAPALA

(Read on the occasion of the Septuagenary Celebrations held at Calcutta in December last in honour of Dr. Rabindranath Tagore.)

"Sprinkle the world with the water of Everlasting Life, Thou who art the fountain of Peace, of Welfare, of Holiness, of Love."

With this solemn hymn to Lord Buddha, sung in the Waisakha Celebration, Rabindranath Tagore sends all over the world the eternal message of India. Peace is the keynote of Hindu history and Peace and Fraternity are the greatest contributions of India to humanity. Naturally the Poet Laureate of Asia, amidst the sunset-glow of his genius, is harping on that eternal theme to reclaim the benighted human beings from hatred and cruelty to sacrifice and love. The world has deservedly crowned him as the greatest living poet of the present age and one of the greatest for any age, but very few realise as yet that his silent and often unnoticed labour in the cause of World Peace, is one of his greatest titles to immortality. Poets will come and poets will go, but very few of the creative artists of the world would show this unique record of Tagore, as a spinner of the golden dream of *Maitri*, fellowship, making the whole world kin, silently removing the apparently irremovable barriers between a nation and a nation. Through his prophetic messages and passionate poems men and women all over the world have felt that they belong to one family; and that is the greatest miracle which Rabindranath has worked in this age darkened by selfishness and savagery. May the blessings of all beings be on his noble life and may victory attend on his dreams, illumining the Future of Mankind!

Sri Devamitta Dhammapala.

BUDDHIST IDEAL IN RELIGIOUS LIFE

I

(NIBBANAM PARAMAM SUKHAM).

By Mr. Ananta Kumar Barua.

Truth can have no tendency which is not religious and religion can have no interests which are not secured by the whole-hearted and honest search for truth. The intellectually idle can hardly realise the value of search for truth. Love of truth is a very welcome necessity. With it, man can struggle rightly, heroically and gloriously against the temptation of the world,—the devil, against every evil propensity. Life without religion becomes an easy prey to the very dangerous intellectual sloth. The relics of the religious superstition are being rapidly out-grown though lingering long enough to hamper the development of right view, catholicity or detachment requisite to the floral growth of life, in the kingdom of love and truth.

Buddhism not only holds out the secure hope of salvation before man, but also, leads him to a quiet secure existence through the royal avenue of the Noble Truth. It is a universal religion on the basis of the fundamental principle of the totality of man, nay, of the cosmic unity of life with the Infinite (Anantam). The Buddha calls it 'Anantam' or Nibbānaṁ.' It is the source of all our peace and bliss, at the end of all our woes arising from ignorance and craving. Such is the cursory, but panoramic view of the Buddhist Ideal in Religious Life. And, it captivates the mind of the lovers of truth and freedom of thinking who sacrifice all but truth for realisation of peace and bliss.

From the moral, spiritual and psychological points of view, Buddhism is the highest ideal of life. It is certain that man reaches forward to the kingdom of peace and bliss with per-

fection of love, sympathy or pity, joy and equanimity. It teaches man how to lead a life upon earth without greed, malice and illusion for his moral and spiritual happiness and glory. These are the root causes of animality in man. They are detrimental to a sweet and constant action of those powers of the mind and body,—powers with which man is to triumph over evil, and, go forward in his mission to a perfect and peaceful life as a rational being. Buddhism holds that life is more than breath and the quick round of blood. Its fundamental teachings are that, 'man lives in action, not years ; in thoughts not breaths. Man most lives who thinks most, acts the best, feels the noblest." Its philosophy of Action is not compatible with the theory of the perfection of life in dreams of everlasting nothingness, but of nothingness (suññatā-void) of what is evil in man—"lobha-dosa-moha."—man reaches the goal of his mission and ambition of life with higher thoughts and deeds, and, making peace and progress of the world. Buddhism, in its true sense, is an ideal doctrine that holds out before mankind the universal truth of life *i.e.*, 'Nibbānaṁ paramaṁ sukhaṁ"—'Nibbāna is the highest or perfect bliss.' And, in its esoteric form, it is mysticism with the transcendental philosophy of life based on a rational theology of its own. Its 'Tathāgatalogy' holds out the light of Infinite Truth before man for realization of life, eternal and immortal, in the supermundane and superspiritual realm, or, "Asaṁkhata-Dhātu." It is not based on any irrational fear of the unknown or mysterious or misdirected reverence that forms the nucleus of animism, paganism, nihilism or devotionalism. It has a splendid ethics of its own the characteristic spirit of which is conducive to peace and bliss of the world, and, to the universal brotherhood. It is the neology of the Buddha ('nava lokuttara Dhamma') with the rationalistic religious views, and without the concepts of any vicarious sin, suffering sacrifices or authority, and without any mixture of Platonic ideas with mysticism of any irrational or superstitious belief. In theology too, it is neologistic. Buddhism totally denies its origin from

any other religion, and, there is a gulf of difference between it and the Vedic Brahmanism, or, any other ancient religion of the world. It is as old as the dawn of civilisation. History and reference of the previous Buddhas and Bodhisattas in it prove its existence long before Gotama, the founder of modern Buddhism. All the Buddhas are the same in essence. It tells us that the antiquity of man and the dawn of civilisation are not within the pale of chronology (of modern history).

Now the question arises; "What is Nibbāna?" At the very outset of answering this nice question, it may be said that like all other transcendental and infinite conceptions of truth, it cannot be properly, and exactly defined, but it may be explained from the different view points of its realism, idealism and mysticism. The nucleus of the Nibbānic doctrine is, both psycho-ethical, and super-cosmic. The theory or philosophy of Nibbāna is correlative to the (Buddhist) theory of "Cittaṁ, Cetasikaṁ and Rupaṁ." It is not proper, and, true to think of 'Nibbāna' as Utopia, or, ideally perfect place, or state of life. That aspect of Nibbāna or Nibbānic life which is 'Akataṁ'—Uncreated, 'Anantaṁ'—Infinite, boundless, endless, eternal or Asaṁkhata-Dhātu—Unoriginated, should not, and cannot be, properly or correctly reasoned out as it defies all proof within the pale of our sense-perceptions that are false and deceptive though they are real only within the pale of finiteness. This aspect of 'Nibbānaṁ'—Anantaṁ', or Âsamkhata-Dhātu' or the Infinite requires a definite realisation more real than the five senses can ever produce. Such realisation of the Infinite is infallible. No ability in arguments is equal to the Nibbānic Truth. No definition of Nibbāna is defensible on ground of consistency based on human logic that is meant for the doctrine of the limits, finites or things of the world, physical and moral. The doctrine of Nibbāna is not based on mere mathematical reasoning that finally contradicts itself about the truth of the Infinite and Eternal. To realise the truth of this aspect of Nibbāna requires a spiritual power capable of realis-

ing Nibbāna in truth, beauty, goodness, love and justice, infinite and eternal.

"Nibbanam Paramam Sukham" also teaches us that freedom is an essential attribute of life. In **"Manopubbangama Dhamma Manosettha Manomaya"** Buddhism teaches that the freedom of the human will is a creative activity. Our conception of ethics and of progress depends on our view of freedom. 'Nibbāna,' 'Sacca,' 'Dhamma'—(Sīla, Samādhi and Paññā) are its watch-words expressive of its ideal and grandeur.

In the **Udana** says the Buddha:—

"This (Nibbāna) is the end of suffering. But since there is an Unborn, Unoriginated, Uncreated, Unformed therefore is escape possible from the world of the born." Thus Nibbāna is explained by the Buddha from the points of view of wonderful but deep and sound Spiritual Philosophy, and mysticism. In other words, the Nibbānic Truth is based on an intuitional philosophy of the **"Bodhipakkhiya-Dhamma"** that is necessary for our spiritual welfare. It can give the Buddhist joy, by its intuition, its super-intellectual vision, that vital contact with the Nibbānic truth itself, in the fulness of life and its action, individual and social. Thus the ideal that Buddhism gives us in our religious life is far grander and truer than the ideals of all other religions, the teachings of which are not concordant or compatible with—in perfect correspondance with all that man as a rational being needs for his perfection in love, beauty, freedom, peace and bliss.

Buddhism rose as a direct revolt against Brahmanism and its Vedic revelation, and dealt blows at both scepticism and sensualism. There is a great demand for constructive thought —for the peace and progress of humanity, and Buddhism is just the religion to satisfy this demand. Its doctrine of **"Anicca"** aims at intellectual reconstruction. It emancipates man from the intellectual slavery, moral vagary, and from the influences of theological dogmas bringing on a great change in the sociological views of religious life. For the uplift of mankind it also dealt blows at Traditionalism standing on the strong

basis of the doctrine of human brotherhood and solidarity, and, against individualism, the virtue of saving one's own soul without any attempt at social salvation. Buddhism is a true spiritualism **"Lokuttaro Dhammo".** It upholds man's spiritual nature, his liberty, moral and social responsibility, the dignity of true morality, disinterestedness, charity, justice, love and beauty. From the sociological points of view, its doctrine of action is, 'All by action and all for action' ; and, it has, already, been proved by the history of the golden age in Buddhist India,—and, in many parts of the world where Buddhism is a living religion—a living truth for the Aryanisation and humanisation of those millions of human beings who, wtthout the saving influence of Buddhism, and, without the salutary sociological science of it could not, and would not, go forward to reach the desired end gradually moving into a new climate of thought and action,—towards the goal of humanity—universal brotherhood, or "Brahma-Vihāra" that is needed for the realisation of its highest ideal–**"Nibbanam Paramam Sukham".**

(To be continued)

BODHI-DHARMA

By Madame B. P. Wadia.

A Lecture delivered at Anand Vihara, Bombay, under the auspices of the Buddha Society, on Sunday, December 13th, 1931.

Today a new regular activity begins in our city of Bombay and all of us must feel grateful to the promoters and especially to our friend Dr. Nair who made possible the public preaching

of Buddha-Dharma, the dharma or law of the Buddha here. I feel real joy at the opportunity which Karma has brought me to deliver the first lecture in this Vihara. Its name naturally arouses in us two ideas—one about the great disciple, the beloved disciple of the Enlightened One, after whom the Vihara is named. The other is that quality or virtue which the name recalls, spiritual joy and inner bliss. Those who have studied the teachings of the mighty Buddha, and especially those who have tried to visualize the prolonged service He rendered for forty-five years, according to a definite programme, well know the important part played by Ananda, as he followed the Lord up and down this country blessed by His presence ; they also learn how deep was the Bliss felt by Ananda and the other Bhikkhus, the Bliss which the Lord radiated—not passive pleasure or passive peace, but that beneficent and positive energy that healed the souls of men and women, that enlightened their minds, and gave compassion to their hearts. Joy, born of contentment and of knowledge, was and is the keynote of the philosophy of the Chain of Nidanas, of the Law of Karma, of the Noble Path of the soul. So in our work here, in our daily toils, in labour and in leisure, let us feel and radiate Ananda, bliss and joy, the predominant power of the Lord which the Beloved Disciple embodied.

The title of our subject is Bodhi-Dharma, Wisdom Religion, not belief-religion made of priests, nor knowledge-religion made of books, but Bodhi-Dharma, Religion born of Wisdom, sustained by Wisdom, regenerating through Wisdom. When mere feelings and emotions become the foundation of our religion we have beliefs ; when book knowledge becomes the basis of our religion we have ideas and reasonings and arguments ; but when inner Wisdom is the guiding principle of our religion, then it becomes the Religion of Life, giving it peace, giving it power, giving it eternal and imperishable Joy. And here we must first differentiate between mere knowledge and true wisdom, for we ought to make this Vihara a Centre for gathering and radiating Wisdom, and not only

knowledge, Bodh and not only Jñan. It was Cowper, the English poet who defined these two :

"Knowledge dwells in heads replete with thoughts of other men,
Wisdom in minds attentive to their own."

Let us learn here the Science and the Religion which would enable our minds to be attentive to our own. In the world of today there is too much of knowledge and too little of Wisdom ; that is why religion fights religion, science fights spirituality, nation fights nation, and community wrangles take place. True Wisdom brings not only liberation from the thoughts of other men, but also enables us to recognise the true quality of our heart, thus bringing about real brotherhood and true unity because of real understanding. The Great Buddha, the Teacher of Nirvana and the Law, imparted Wisdom which in freeing the minds of men made it possible for them to breathe the pure atmosphere of universality. And from this point of view, what is the most practical and simple aspect of Nirvana? Why, to be without the limitations of binding creeds, and limiting thoughts, and circumscribing views. Break the fetter of a limited vision if you want to see Truth. Break the fetter of sound which prompts you to listen only to that with which you agree or in which you believe, that which is pleasant to your ears. Break the fetter of thought that keeps itself shut in the library of favourite volumes or the laboratory of special research. Look upon the world as a soul freed from passion and delusion, and you have become the follower of the Buddha and the Buddhas who taught Nirvana. And if the doctrine of Nirvana brings to us the true picture of the spirit, universal and impersonal, so too the doctrine of Karma gives us a true picture of the world of manifestation or matter. The mighty magic of Prakriti is performed by Karma. The magic which explains the differences of this world, why we are what we are, why sages and fools, seers and blindmen live side by side, and how they should live in peace and harmony though they don't, all that is explained in the doctrine

of Karma, which once understood enables us to radiate true love. Do you remember how the Great Lord said:

"That which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born.
He cometh, reaper of the things he sowed,
Sesamum, corn, so much cast in past birth;
And so much weed and poison-stuff, which mar
Him and the aching earth."

And this mighty doctrine of Karma, Gotama, the Enlightened One, did not give to the world for the first time. Bodhi-Dharma, Wisdom-Religion, is imperishable and eternal. It did not come into existence with Gotama, Sakyamuni. His great task was to re-proclaim the Dhamma, which antedates the Vedas themselves. Modern Buddhism has a tradition, especially in the Mahayana School, which speaks of the "Buddhas of Confession," Those great Enlightened Ones who confessed Their Knowledge for the benefit of mankind. They are also spoken of as "Buddhas who have preceeded Sakhyamuni." As this Vihara must become an energetic Centre for the restoration and resuscitation of the Religion of Gotama Sakhyamuni, our Lord Buddha, it must learn of the true history which preceded the season in which flowered that very Blue Lotus, whose beauty and fragrance the world has been enjoying for over twenty-five centuries. Do you remember, my friends, how when our Lord returned to his father's kingdom, clad in Bhagava robe and holding the begging bowl, the royal parent was pained and puzzled and he said: "Son, what is this? Why this strange garb? Why approach thy kingdom and thy throne, thy wife and son and thy aged father, in this unseemly garb?" And what was the reply of our Lord? "Such is the custom of my race." "Thy race?" exclaimed King Sudhodhana, "thy race is of princes who wear not the Bhagava robe, but the jewelled crown, who

hold not the begging bowl, but the royal sceptre." And our Lord replied: "Not of the mortal race, I speak, O King, but of that Invisible Line of Buddhas, the Enlightened Ones, who wear the crown of Wisdom, who carry the begging bowl, symbol of fraternity and brotherhood, who command in the language of the soul, and who are obeyed by such souls as are willing and choose to obey. Of that Deathless Race of Immortals I speak."

So you see, my friends, in this very story about Lord Buddha we find that the ancient Wisdom-Religion and its Teachers existed before Him. Buddhism was a re-vivification and our Lord followed in the footsteps of His Illustrious Predecessors, the record of whose teachings and labours is recognised in the Mahayana Tradition. Would it be too much to hope that this Vihara may become a true unifying force between the two schools of Buddhistic tradition, the Hinayana and the Mahayana? The great title of the Lord was Tathagata, "one who is thus come." He who is like His Predecessors, and so when we exclaim "Buddham Saranam Gacchami" we must bear in mind the long line of Buddhas whose power and blessings culminated in Gotama, Sakhyamuni.

Let us look for a moment at the social and religious condition of the India to which Gotama came. Bodhi-Dharma, the Wisdom-Religion, was forgotten, corruption in philosophy and superstition in life had become rampant. Cruel animal sacrifices, and still more cruel caste rules were in vogue. Religion was a matter not of life but of priests, and they wielded great influence at the courts of kings. A Sujata believed in the god of a tree who can bless ; a Kisagotami believed that man can perform miracles ; an Upali was not sure that a man of barber caste could reach Nirvana ; yogis practised the torture of limb, as munis that of tongue. Gotama's royal father himself fancied that he could imprison a future Buddha in jewelled palaces, or entice him with the love of a virtuous wife. I am naming these characters and referring to these events to show what kind of

atmosphere pervaded the India of 600 B.C. to which Lord Buddha came.

To a spiritually degraded, to a socially unjust, to a religiously corrupt India the Buddha came. He saw that degradation, that injustice, that corruption, and He proceeded to conquer them, and succeeded in imposing the Peace of the spirit for the individual, and the order of Brotherhood in society and state. The Buddha united the India of his days, and it was His influence that expressed itself in the Mauryan Period and made Chandragupta and Asoka what they were. And if His teachings saved India once, they can do so again today, thus making it the glorious Aryavarta that it was in ancient times. But you know that ancient history as well and perhaps better than I do!

It is very necessary, however, for the Buddhist world to take a deeper view of the Buddhistic moorings and to remember that Bodhi-Dharma, the Religion of Wisdom of the Enlightened Ones ante-dates the Vedas themselves. And so when we cry, "Dhammam Saranam Gacchami," we must bear in mind this ancient Dharma or Law which was put into motion again by our Lord six hundred years before the Christian era.

Let us now look at some of the important teachings of the Dhamma. Let us look at them from a practical view-point, with an eye to our using them for our own betterment, and especially for the benefit of India, the Land who gave the rare gift of Buddha to the world ; the supreme gift, a gift higher and nobler and better than which there was not in historical times and shall not be for a long time to come in our eventful history.

"Be ye lamps unto yourselves", said the Lord. I have purposely chosen this injunction among the numerous ones the Buddha gave us because one of the great glories of Buddhism is that it has done away with priests and has instituted in their place monks, bhikkhus. These have no privilege save the grave responsibility of keeping alive the

Teachings of the Enlightened One. Theirs is a twofold function, to give precept and to set an example. But there is a higher and a nobler function of that precept and example to which I would like to draw your attention. "Be ye lamps unto yourselves, O Bhikkhus," said our Lord; the Bhikkhus are called upon to radiate the light of Wisdom for the benefit of their fellowmen. But the Lord also taught all, Bhikkhus and non-Bhikkhus, not to believe but to seek, not to accept anything passively, but to assume a virile and a vigorous position and to obtain enlightened faith, faith based on innermost conviction which comes from knowledge and a life of virtue. He said, "Reject what comes from the lips of even a Buddha if your reason rebels and your heart is not satisfied. Accept what comes from the lips of even a child if your reason is enlightened and your heart is illumined." Put these two teachings together. The Sangha of Bhikkhus brings to us a dual message, they represent and symbolize something really grand and mighty, "Sangham Saranam Gacchami", the Sangha, the Fraternity, of all the Buddhas, all the Enlightened Ones, who shine like suns and stars, the Lamps that hang in the sky of life. And They shine not for their own glory but for the enlightenment of others.

In these two fundamental teachings of self-effort and self-shining we must see the soul of all rules and laws of the great Sangha. In self-effort, in study, in meditation, in breaking the fetters of our weaknesses, as in unfolding the glories of our powers, we are not alone however. Each one is self responsible and self-dependent, each one must grow and evolve by his own efforts and his own labours, but in recognizing our self-dependence we must not forget that we are also interdependent. In our very self-effort we need not only the Buddha, not only the Dhamma, but also the Sangha. Interdependence is the spiritual soul of self-dependence. The great law giver of India said that self-dependence brought bliss, other-dependence brought misery, and it is true. Yet we must not identify other-dependence with inter-dependence. As we

rely more and more on the dictates within, we also recognize more and more our relationship with all others and our responsibility to the whole of the human family to which we belong. This power of interdependence shines forth in all its brilliance in the ideal and concept of the Sangha, the Brotherhood of Bhikkhus. This Vihara ought to bring to us that inner enjoyment and satisfaction because we will be singing the praises of all the Buddhas, because we will be talking about the precepts of all the Enlightened Ones. Let us learn to become true followers of the Lord Buddha that we may help to save humanity from the darkness of ignorance and selfishness. Let us discard and throw away the unnecessary habits of life and shave clean with the razor of Wisdom our heads now full of vanities, of meannesses and pettinesses, then alone we will be clean shaven. Let us learn how we are dependent upon the Buddhas for our spiritual nourishment, on the Good Law for our right conduct, on our co-disciples, co-students, and co-workers, for encouragement and help, on the great orphan humanity which gives us the sublime opportunity to preach the words of the Buddha. These are the inner marks we must all strive to secure as we go the round of our common task, fifty-two weeks in the year. From within and without the Three Jewels of Buddha, Dhamma, and Sangha must be understood and it is with that insight that the three formulas must be repeated. When our lips say, that we take refuge in the Buddha, the Dhamma and the Sangha, let us vizualize the true significance of such statements.

To look within for guidance is the first step. But how to look within? By what method? Within is also Mara, the Tempter; from within also arise Trishna, thirst for sensuous existence. It is easy to say "Look within", it is very very difficult to find truth and enlightenment in this corpus of flesh and blood. Ignorance, Avidya, and Illusion, Maya, what are these? Nescience, non-knowledge is ignorance, false knowledge is the father of Illusion, Maya. In this day when the school master is said to be abroad, we have to be careful and

look out for false knowledge. Our civilisation is not suffering from ignorance so much as from false or wrong knowledge. That false knowledge arises from the action of the senses. So let us be lamps unto ourselves, not by the borrowed light of priest or prophet but by the Inward Tathagatha Light ; by its power the Buddhas of Compassion live, the Buddhas of Confession labour, the Buddhas of Enlightenment help. Then comes to us, to our lips, our minds, our hearts, the Joy of Ananda, and we too become like unto the beloved disciple.

[*We have omitted a few sentences from this article.*—EDITOR.]

THE HISTORY OF THE BODHI TREE

(Speech of Rai Bahadur Dayaram Sahni on the occasion of the planting of the Bodhi Saplings at Holy Isipatana on the 13th November 1931).

I am grateful to you for the honour you have done me in asking me to plant at Sarnath, this sapling of the great pipal tree at Anuradhapura. Tree worship dates back in India to the chalcolithic period or the 3rd or 4th millennium B. C., and the pipal tree is found depicted on seals from Harappa and Mohenjodaro. The *ashvattha* tree at Anuradhapura owes its sanctity to different reasons. It is a descendant of the celebrated Bodhi tree, seated under which the Sākya Sage reached perfect enlightenment. According to the Mahavamsa, Sanghamittā, the daughter or sister of Asoka, carried the southern branch of the Bodhi tree of Gaya to Ceylon, where it was planted in the eighteenth year of Asoka's reign. The history of the Bodhi tree of Gaya is given in great detail in Buddhist works wherein it is stated to have been several hundred feet in height in the time of the Buddha. According to Hiuen Tsang its leaves did not wither in winter or summer and remained shining and glistening all the year round but at every successive *nirvāna* day of the Buddhas, its leaves wither and

fall and then in a moment revive as before. The tree passed through many vicissitudes. When Asoka was an unbeliever he had it cut to pieces and burnt to ashes with its roots, leaves and branches. Asoka, however, repented of his crime and bathed its roots in scented water and milk and the tree sprang up as before. It was again destroyed by Asoka's queen, who was jealous of the attention and devotion paid to it by her husband. The tree, however, revived again. About 600 A.D. Sasankarāja of Bengal was hostile to Buddhism and destroyed the tree with fire. It was replanted or restored by Purnavarman, the last of the race of Asokarāja. A remote descendant of the original Bodhi tree is still worshipped at Bodh Gaya by Buddhist laity. The sapling that is being planted in the compound of your new vihara at Sarnath will now receive adoration and worship from the numerous pilgrims that flock to this place. I declare this sapling to be well and truly planted.

SANSKRIT BUDDHIST TREATISES

Maha Vastu.—Third Century B.C. The final redaction probably dates from the 6th or 7th century B.C.

Lalita Vistara.—A.D. 221, 308, 420, 683.—Translated into Chinese four times. Its parts may be assigned to the 3rd century B.C.

Saddharma Pundarika.—Translated into Chinese A.D. 255.

Sukhavati Vyuha—Translated into Chinese A.D. 148.

Asvaghosha's Buddhacharita and Saundarananda Kavya, First Century A.D.

Pragna Paramita—Translated into Chinese A.D. 179.

Vajracchedika.—Translated into Chinese A.D. 400.

Divyavadana—Oldest portions date from the 2nd Century B.C.

Dasabhumika Sutra—A. D. 265.

Mahayana Sutralankara—A.D. 270-350.

Bodhisatvabhumi—4th Century A.D.

Lankavatara Sutra—Translated into Chinese in 443.
Samadhiraja Sutra—Translated into Chinese in 450 A.D.
Svarnaprabhasa—A.D. 397.
Karunapundarika Sutra—Translated into Chinese in the 4th Century A.D.

NOTES & NEWS

DR. RABINDRA NATH TAGORE.

The seventieth birthday of the "Poet Laureate of Asia"—Dr. Rabindra Nath Tagore fell on the 25th of Vaisākh last and during the last Christmas holidays, septuagenary celebrations in honour of this prince of poets were held at Calcutta and many places all over the country. The message of Ven'ble Sri Devamitta Dhammapala which was read on the occasion of the celebrations at Calcutta is being published elsewhere. As an interpreter of the human mind with its varied vastness, Dr. Tagore undoubtedly occupies a unique position in the modern world of Letters. The results of his wonderful studies of man and Nature have appeared in different forms at different times. Poetry, stories, dramas, and essays have come from the pen of that mastermind for about half a century and have been a never-failing source of intellectual pleasure to the whole world. And whatever be the form, all his writings have a dignity and splendour scarcely to be found in contemporary literature and have a tendency to stir up the minds even of those who cannot always see eye to eye with him in his philosophical theories. Moreover, Dr. Tagore's philanthropic activities for world-peace and his noble efforts to unite the East and the West by facilitating a cultural and intellectual co-operation have made his name familiar to persons of all nationalities on earth—who believe in the coming "Parliament of Man and Federation of the World." The readers of the Mahabodhi had the privilege of

perusing some of his inspiring poems on the Lord Buddha which he so kindly contributed to the Journal. On behalf of the Mahabodhi Society and readers of the Mahabodhi we offer the poet our most sincere regards on the occasion of his completing the seventieth year of his life and wish him a long life, good-health and all happiness enabling him to continue the glorious mission of his life.

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HINDI TRACTS.

As announced in the November and December issue the first Hindi Tract, prepared by Pandit Benarasidas Caturvedi, came out on the 19th December and was distributed all over India. It deals with the life of Mrs. Mary Elizabeth Foster whose first death anniversary fell on that date. It is a matter for great satisfaction to the Society that many letters of appreciation and promises of help have been received for this purpose. Mr. Ganga Charan Lal of Cawnpore has kindly promised to bear the cost of 5 Bulletins at different intervals. May we request other friends also to help us to continue this useful series of tracts.

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OUR HOLY ISIPATANA.

In our last issue we drew the attention of our readers to the various problems awaiting solution in connection with the scheme at Sarnath, and if we revert to the same subject in this issue it is because we feel that the future of Buddhism in this country depends to a large extent on our success in the plans evolved for Isipatana. No movement, however high its ideal may be, can hope to achieve success unless its spirit is dynamic. It will have to be a living, growing and advancing movement with ample freedom for expansion. Many a fine movement has met with a disastrous end as this principle of

growth had been overlooked. Therefore, if we are to see the fulfilment of the cherished desire of our venerable founder that Isipatana may regain its past glory, we shall have to make it a living institution where the spirit of advancement, which is so characteristic of Buddhism, will be the guiding principle. The first essential for the success of such an institution is the sympathy and co-operation of all Buddhists whether they are in India or outside. Above all, it should receive the moral support of every Buddhist, so that it will derive sufficient strength to face obstacles boldly. Buddhist brethren should awake to a sense of their responsibility towards this great enterprise. The unparalleled interest shown throughout the length and breadth of India on the occasion of the historic opening of the Vihara, has filled us with fresh hopes and we look up to our fellow Buddhists in India, Ceylon, Burma, Siam, Japan, China, Cambodia, etc., to help us to fully utilise the unprecedented interest shown in our cause. Let us all feel that Isipatana is our own, as, whatever vicissitudes it may have passed through, it will ever remain sacred to all Buddhists as an *acala ceti* hallowed by the feet of all Buddhas. It has had a glorious past and let it not be said of us by the future historian that we, fully conscious of its greatness and given ample opportunities, failed to do our duty.

* * * *

MAHA BODHI FREE SCHOOL AT ISIPATANA.

We are glad to hear that the District Board of Benares has at last sanctioned a grant of Rs. 10/- per month for the free school which is now in its 29th year. We are thankful to the authorities of the District Board for this help. This has encouraged us to appoint an assistant teacher and the present total monthly expenditure for the school comes to about Rs. 40/- Children are now and then entertained with clothes and sweets. At the suggestion of the Ven. Sri Devamitta Dhammapala, who was moved to see the little children shivering from cold,

orders were given to supply them with woolen shirts. Accordingly on the first death anniversary of Mrs. Mary E. Foster, who always thought of these children, we had the joy of distributing the shirts and the smile that they brought to their faces was ample recompense for the gifts.

We hope our readers will help to maintain this very useful school.

* * * *

OBITUARY.

On the night of the 19th January last, the mother of our esteemed friend and co-worker, Rev. Ottama of Burma expired. She was 74 years old at the time of her death and was a highly religious-minded lady.

Mr. J. E. Gunasekhara, Principal of the Mahabodhi College of Ceylon died in November last. He was well-known in Ceylon as a good teacher and a public worker. He served the college for a long time and was popular with the staff and students alike. By his untimely death, the Mahabodhi Society in particular and the Buddhists of Ceylon in general loses one of their leading educationists.

Mm. Haraprasad Sastri, the renowned Bengali litterateur and the distinguished scholar of Buddhism died on the 17th of November last. His activities in Literature, History, Oriental Classics and Philosophy secured for him in his life time a permanent niche in the temple of fame and we are sure the brilliant work he did will long survive him and be a source of inspiration to future workers in his lines.

We offer our condolence to the bereaved families.

FINANCIAL

MULAGANDHAKUTI VIHARA OPENING CEREMONY.

Receipts and Expenses (Continued).

RECEIPTS.

	Rs.	A.	P.
Total receipts published in Nov.-Dec. issue ...	1,421	1	0
Received from Colombo Maha Bodhi Society for high Priest's Passage	795	0	0
Deficit	2,467	6	9
Rs.	4,683	7	9

EXPENDITURE.

	Rs.	A.	P.
Total Expenses published in Nov.-Dec. issue	2,960	5	6
Grand Hotel for voluntrees food	25	0	0
Engineer, Benares Hindu University ...	7	8	0
Munnalal Govila for lorry exp.	188	0	0
M. L. Govila for straw huts, bath rooms etc.	116	0	0
White washing free-school building, Jain Dharmasala, making paths etc.	120	6	0
Fixing lamp and light posts, making triumphal arch	76	4	3
Return, passage for High priest, & parties	1,070	0	0
Benares District Board (*due about*)	120	0	0
Rs.	4,683	7	9

MAHA-BODHI JOURNAL.

Statement of Receipts and Payments for the months of August, Sept., Oct., Nov., and Dec., 1931.

August 1931.

RECEIPTS.				EXPENSES.	Rs.	A.	P.
Subscriptions	42	11	0	Stamps	6	0	0
				Blocks	16	7	3
				Printing bill for April	121	10	0
				Paper	38	8	0
				Advance for paper and making envelopes ...	10	8	0
	42	11	0		193	1	3

September, 1931.

Subscriptions	12	5	0	Press bill (May-June) ...	227	2	0
Advertisements ...	2	8	0	Making & Printing envelopes	11	4	0
				Stamps	20	11	0
				Cooli	0	6	0
	14	13	0		259	7	0

October, 1931.

Subscriptions	73	11	0	Blocks	24	3	0
				Press bill for July ...	183	12	0
				Paper	121	4	0
				Stamps	20	0	0
				Cooli	0	7	6
	73	11	0		349	10	6

November, 1931.

Subscriptions	33	2	0	Press bill for Aug. & Sep.	255	10	6
	32	2	0		255	10	6

December, 1931.

Subscriptions	63	5	0	Blocks	31	15	0
				Stamps	40	4	0
				Cooli, etc.	1	4	0
				Proof reading	2	0	0
	63	5	0		75	7	0

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of December 1931.

RECEIPTS.

M. B. S. Donations.

	Rs.	A.	P.
T. Pandita Gunawardhana	20	0	0
Mrs. H. M. Gunasekhara	2	0	0
Mrs. E. Hewavitarne ...	50	0	0
S. de S. Samarasinha ...	3	0	0
Mrs. W. D. Fernando ...	5	0	0
Upasika Wisakha ...	2	8	0
R. A. Davith Perera ...	10	0	0
Nimasring	1	0	0
W. A. Silva	10	0	0
Mr. & Mrs. A. W. Suraweera	10	0	0
A Ceylonese	15	0	0
Mg Saw Hlaing ...	5	0	0
Mg Saw Hlaing membership fee for 1932	5	0	0
Rent of hall	25	0	0
Interest from Sk. Abdul Gunny (Oct.) ...	250	0	0
Book Agency a/c. sales	79	2	0
Sarnath Vihara a/c. Recd. from Mr. S. C. Mookerjee, Bar-at-Law Calcutta for marble Tablet	140	0	0
	632	10	0

EXPENSES.

	Rs.	A.	P.
Book Agency a/c. Purchase of Books ...	65	8	6
M. B. S. a/c. Postage & Telegrams	23	6	0
Charity to 2 poor women	2	0	0
B. house a/c. advertisement	4	9	0
M. B. S. a/c. presents to Dr. Nandi	12	14	0
Miscellaneous	27	2	9
Furniture a/c. Almirah	173	0	0
Sarnath Vihara a/c. marble Tablet ...	140	0	0
Sarnath a/c. M. O. to Sarnath	31	3	0
Secretary's Journey to Sarnath	16	5	0
Sarnath a/c.	14	4	6
Mr. Devapriya a/c. ...	3	6	3
Library a/c. Purchase of Books & newspapers ...	8	6	0
Binding books ...	30	4	0
Electric bill	18	11	6
Telephone bill ...	17	14	2
Madras a/c. water connection	76	0	0
Roof Repair	22	0	0
Servants for Nov.-Dec.	12	0	0
Priests monthly allowance	50	0	0
Train fare, etc. ...	30	0	0
Foster anniversary a/c.	16	9	0
Wimalananda a/c. ...	14	4	0
Salary & allowances ...	114	0	0
Repair a/c.	17	14	0
Painting a/c.	33	9	9
Food a/c.	144	0	6
Remington Co. final payment	40	0	0
Loan a/c. U. K. Saranankara	10	0	0
	1,160	13	11

BROUGHTON BHOJANASALA (DINING HALL), HOLY ISIPATANA.

EXPENSES.

	Rs.	A.	P.
Bricks	310	6	0
Sand, Cement and Lime	194	9	9
Labour Charges	364	13	6
Iron Beams, Nails, Etc.	147	9	0
Stone, Glass, Wood and Locks	95	7	6
Rs.	1,112	13	9

Mr. B. L. Broughton, has very kindly contributed Rs. 1,000 for this work.

MULAGANDHAKUTI VIHARA FUND.

DONATIONS RECEIVED.

Previously acknowledged, Rs. 81,035-3-10. *Collected by S. N. Barua, Rangoon, Burma* :—Mr. S. Barua, Rs. 3-4 ; Mr. N. Deva, Re. 1 ; Mr. Mg Hman, Re. 1 ; Mr. Mg Ba Thaw, As. 8 ; Mr. Mg Ba Sein, As. 8 ; Mr. Mg Ba Nyun, As. 4 ; Mr. Mg Ba Tin, Re. 1 ; Mg Ba Din, Re. 1 ; Mr. Tejendra Lal Barua, Re. 1 ; Mr. Sarju Singh, As. 8. Total Rs. 10. Mr. G. G. F. Gunatilake, Negombo, Ceylon, Rs. 10. *Collected by Mr. P. W. R. Pathiraja, Ceylon* :—Mr. P. W. R. Pathiraja, Rs. 10 ; Mrs. C. C. Pathiraja, Rs. 7-8 ; Miss Hema Pathiraja, Rs. 5-8 ; Mr. D. M. Gunasekara, Rs. 2-8 ; Mr. K. H. de Silva, Re. 1 ; Mr. E. A. Wimalasena, Re. 1 ; Mr. R. B. Illankone, Re. 1 ; Mr. P. W. Perera, Rs. 2 ; Mr. D. D. W. Pathiraja, Rs. 5 ; Mr. P. B. Wijayakoon, Rs. 2 ; Mr. H. H. Perera, Re. 1 ; Mr. A. M. P. Ranatunga, Re. 1 ; Mr. A. P. Patabenda, As. 8. Total Rs. 40. Mr. U Po Byaw, Rangoon, Burma, Rs. 100 ; Dr. & Mrs. Mohini Mohan Roy, Bankura, Rs. 2 ; Mr. Sarbananda Barua, Simla, Rs. 5 ; Mr. Nirmal Chandra Barua, Chittagong, Rs. 3 ; Mr. U Kyaw Zan U, Burma, Rs. 5 ; Mr. Mg Thoon Hla Chan, Burma, Re. 1 ; Mr. Mg Chan Hla Chan, Burma, Re. 1 ; Mr. D. B. Lama, Kurseong, Rs. 2 ; Mr. Thang Kywe, Moulmein, Rs. 6 ; Mr. Alexander Jayasingha, Ratnapura, Rs. 25 ; Mr. Kang Guan, Bangkok, Rs. 2 ; Mrs. K. Bha Hoa, Bangkok, Re. 1 ; Mr. Kang Guan Chai, Bangkok, Rs. 2 ; Mr. Alexander Jayasinghe, Ratnapura, Rs. 6 ; Mr. Debendra Bijoy Barua, Burma Rlys., Rs. 10 ; Mr. S. C. Choudhury, Yamethin, Rs. 20 ; Mr. Sarbananda Barua, Delhi, Rs. 40. *Collected by*

Mr. K. Lewis, Nikaweratiya :—Mr. K. Lewis, Rs. 20 ; Mr. L. G. Fernando, Rs. 5 ; Mr. W. R. W. Soysa, Rs. 5 ; Mr. S. Perera, Rs. 2-8 ; Name Illegible, As. 8 ; Mr. L. S. de Silva, Rs. 2-8 ; Annonymous, Rs. 2 ; A well wisher, Rs. 2 ; Incognito, Rs. 2-8 ; Mr. D. G. Jamis, Rs. 5-5-7 ; Mr. H. H. Herath, Re. 1 ; Mr. B. M. Punchirala, Rs. 2. Total Rs. 49-5-7. Dr. B. N. Mukerji, Rai Bahadur, Benares, Rs. 2. *Collected by H. Podie Sinho, Balangoda, Ceylon* :—Mr. H. Podie Sinho, Rs. 5 ; Mr. T. A Harmanis, Rs. 5 ; Mr. H. M. M. Gunatilaka, As. 7-5 ; Mr. W. S. Alwis, Re. 1 ; Mr. W. M. William Singho, Rs. 2 ; Mr. K. Appuhamy, As. 4 ; Mr. Frederick Appuhamy, As. 4 ; Mr. T. A. Mulagama, Re. 1 ; Mr. K. M. Siyaneris, Re. 1 ; Mr. Gamini Bakery, As. 8 ; Rev. B. Sumanajoti, Re. 1 ; Mr. K. D. Hendrick Singho, As. 9-7 ; Mr. A. A. K. David, As. 8 ; Mr. A. M. Appuhamy, As. 8 ; Mr. P. Abraham Appuhamy, As. 8 ; Mr. P. K. Metiyas Appuhamy, As. 8 ; Mr. John Singho, As. 8 ; Mr. B. A. Basunahamy, Rs. 2 ; Mr. M. Babuchi, As. 8. Total Rs. 23-1-0. *Collected by U. E. Maung* :—Mr. U. E. Maung, Rangoon, Burma, Rs. 10 ; Mr. Mg Po Tha, As. 8 ; Mr. Mg Ba Chit, As. 8 ; Mr. Tun Lwin, As. 8 ; Mr. Daw Phi, Rs. 10 ; Mr. Horkin Seing and Family, Rs. 10. Total Rs. 31-8-0. Mr. Wong Mow Lam, Kelaniya, Ceylon, Rs. 8 ; Mr. Nabin Chandra Bhikkhu, Chittagong, Re. 1 ; Srimat. Bignananda Maha Thero, Ramjanlihat, Rs. Kshirode Chandra Barua, Re. 1 ; Mr. Barada Chandra Barua, Re. 1 ; Mr. Satish Chandra Barua, As 8 ; *Collected by Miss Anganawella* :—Maduma Maniks Anganawella, Rs. 30 ; Mr. Wijayrantra Bandara, Rs. 25 ; Mr. Tikiri Manika, Rs. 7. Total Rs. 62. *Collected by K. C. B. Adhikaram* :—Mr. D. L. Haddagoda, Ceylon, Rs. 5 ; Mr. J. E. Seneviratne, Re. 1-8 ; Mr. K. C. B. Adhikaram, Rs. 3 ; Mr. D. N. Seneviratne, Re. 1-10 ; Mr. D. S. Ratnayake, Re. 1 ; Mr. D. J. Amarsingha, Rs. 2 ; Mr. L. P. Hawanis, Re. 1 ; Mr. J. Ratnayake, Re. 1 ; Mr. D. S. de Silva, Re. 1 ; Mr. P. A. Wanigasingha, Rs. 2 ; Mr. S. P. Fernando, Re. 1 ; Mr. A. Ranasingha, Rs. 2-8 ; Mr. K. L. Martin, As. 8 ; Mr. S. M. Babasingha, As. 8 ; Mr. H. J. Simon Appu, As. 8 ; A friend, Re. 1 ; Mr. Martin, As. 8. Total Rs. 25-10-0 less commission As. 10. *Collected by L. Sein Thoung* :—Mr. L. Sein Thoung, Burma, Rs. 5 ; Mr. L. Tun Shain, Rs. 2 ; Mr. Mah Nyoot May, Re. 1 ; Mr. Mg. Tun Baw, Rs. 5 ; Mr. Mg. Shwe Lone, Rs. 5 ; Mr. Ah Kyan, Rs. 2 ; Mr. Mg. Cho, Rs. 3 ; Mr. Lal Singh, Rs. 1 ; Mr. Mg. Kan Daw, Re. 1 ; Mr. Mg. Po Ket, Rs. 2 ; Mr. Mg. Ni, Burma, As. 8 ; Mr. Mg. Kau Din, Re. 1 ; Mr. Abdul Majid, As. 4 ; Mr. Gurbux Singh, Re. 1 ; Mr. Sohan Singh, Re. 1 ; Mr. Pooran Singh, Re. 1 ; Mr. W. Kin

Hong, Rs. 5 ; Mg Mg Tin, Rs. 2 ; Mg Thein Maung, Re. 1 ; Mr. Saw Paler, Rs. 1 ; Mr. D. H. O Brien, Re. 1 ; Mr. Ko Ba Oh, Re. 1 ; Mr. Ko Maung Kyi, Rs. 2 ; Mr. Kyin Pe, Rs. 3 ; Mr. O Beng Kheng, Rs. 2 ; Mr. Ko Aye Han, Re. 1 ; Mr. Madaya, Re. 1 ; Mr. Mg Boe, Re. 1 ; Mr. B. A. Ali, Rs. 3 ; Mr. Ko Lu Aung, Re. 1 ; Mr. Mg Hoo, As. 8 . Mr. A. K. Dey, Re. 1 ; Mr. Ko Than San, Re. 1 ; Mr. Ah Sine, Re. 1 ; Mr. Saw Albert, Re. 1 ; Mr. Bojoloo, As. 8 ; Mr. Ah Chew, Re. 1 ; Mr. Pan Sin Kee, Re. 1 ; Mr. Khaw Kyi Hwat, Re. 1 ; Mr. Lin Kyee Shein, Re. 1 ; Mr. Chew Seng Po, Re. 1 ; Mr. Chew Beng Kyu, Re. 1 ; Mr. Shoh Ba Shein, Re. 1 ; Mr. See Lu Kyee, Re. 1 ; Mr. Khoo Bin Saing, Re. 1 ; Mr. Saw Po Hline, Re. 1 ; Mr. Saw Gyan Swan, Re. 1 ; Mr. Line Ung Shein, Re. 1. Total Rs. 73-12-0. Secretary, Buddhist Boys' Samiti, Rs. 7 ; Mr. F. J. Ginwala, Bombay, Rs. 15 ; Mr. S. N. Barua, Delhi, Rs. 60 ; Mr. K. C. Barua, Rs. 2-8 ; Mr. Abinash Chandra Barua, Chittagong, Rs. 20 ; Mr. C. W. Way, Burma, Rs. 12 . Pingala Jubak Samiti, Rs. 10 ; Mr. E. K. Aiya Kuthi, Rs. 5. *Received at Isipatana during opening ceremony* :—Mr. S. Don Saranelis Appuhamy, Rs. 10 ; Mr. K. C. Fernando, Rs. 15 . Mrs. Sophia Wadia, Bombay, Rs. 51 ; DR. A. L. NAIR, BOMBAY, RS. 1,000 ; Mr. Koyin & Daw Mya (Thro. U Kondañña), Rs. 100 ; Mr. Phani Bhushan Barua, Darjeeling, Rs. 5 ; Mr. Don Davith Alaris, Weligama, Rs. 5 ; Mr. S. C. Choudhury, Yamethin, Rs. 20 ; Mr. M. L. Wong, Rs. 2 ; Mr. Rajah Hewavitarne, Ceylon, Rs. 5 ; Mr. Seelawati Jayasekara, Ceylon, Rs. 5 ; Messrs. U Myit & Daw Thin, Rs. 5 ; Messrs. U Tint & Kin Than, Rs. 5 ; Mr. Mama Yi & Mama Mi, Rs. 5 ; Mr. & Mrs. J. A. Rambukpotha, Ceylon, Rs. 5 ; Mrs. W. P. Nonababa Upasika, Malata, Rs. 5. Collectel by Hindagala Hettiarachchi, Peradeniya, Rs. 35-4 ; D. Babiupasika, Ceylon, Rs. 10 ; Rev. Anandasariputta, Rs. 5 ; R. Perera Upasika, Rs. 5 ; Mr. H. W. James Appuhamy, Rs. 6 ; Mr. W. Rubendip, Ceylon, Rs. 5. GRAND TOTAL, Rs. 83,044-14-5.

(To be continued.)

BOOKS RECEIVED FOR REVIEW

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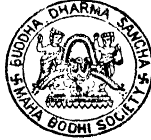
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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XL.] **MARCH, B. E. 2475 / C. E. 1932** **[No. 3.**

OUR WAISAKHA NUMBER

The Waisakha Number of the Maha-Bodhi Journal which has had such a great success in the past, will appear, this year, on the 1st of May next. It will contain articles by eminent Buddhist writers on various aspects of Buddhist Religion, Philosophy, Art and History besides news of Buddhist activities all over the world. A special feature of this year's issue will be its numerous illustrations and art pictures specially drawn for the "Maha-Bodhi". Those who wish to send articles, photographs etc. for publication should do so by the beginning of April.

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WHY BUDDHISM BECAME A WORLD RELIGION*

By Brahmachari Govinda.

The age of the Buddha was an era of the greatest spiritual activity. Philosophers, prophets, religious teachers and ascetics of all kinds were teaching, discussing and preaching all over the country. Systems, schools and sects sprang up over night like the mushrooms on fertile soil, and every body claimed to have found the solution of the world riddles. There was a terrible confusion on account of this spiritual over production, and those who did not partake in it, fell into the other extreme, the pedantic and narrow-minded conventionalism with dead rituals and destructive cast barriers. People had become so intellectual, that they did not understand any more the profound symbols of the past, which therefore lost their value and turned into mere superstitions. On the other side, as a natural reaction, all kinds of partly materialistic, partly sophistic speculations began to take the place of religious experience. India has always been fond of philosophical discussions, but in those days brain-knowledge seemed to triumph so much over heart-wisdom, that speculation and discussion became a kind of intellectual sport, a mental entertainment without any connection with the reality of life. The first chapter of Dighanikāya describes beautifully the innumerable systems which had been created in this way. It seems sometimes that their creators had cared more for their originality than for the possibility of their theories.

There were four kinds of eternalists who, starting from different arguments, proclaimed that both the soul and the world are eternal: "Eternal is the soul ; and the world giving

* A paper read at the World Buddhist Convention held at Sarnath, Benares.

birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed ; and those living creatures, though they transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever."*

Furthermore there were four kinds of semi-eternalists, who regarded certain things as eternal, others as not eternal ; there were the Antānantikas who in four ways set forth the infinity or finiteness of the world : "Finite is the world"—"Infinite is the world"—The world is limited in the upward and downward directions, but infinite across."—The world is neither finite nor yet infinite.

Some recluses or Brahmans were wriggling like an eel—"If you ask me whether there is another world,—well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus and thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world."—Thus did they equivocate, and in like manner about each of such propositions as the following :

There is not another world.
There both is and is not another world.
There neither is nor is not another world.

There are beings springing into existence without intervention of parents. There are no such beings ; there both are, and are not such beings ; there neither are nor are not such beings.

There is fruit, result, of good and bad actions ; there is no such fruit ; there both is, and is not such fruit ; there neither is, nor is not such fruit ; there neither is, nor is not such fruit.

The Tathāgata exists after death ; he does not ; he both does, and does not ; he neither does, nor does not.

* This and the following quotations are taken from the 1st Chapter of Digha-Nikāya as translated by Prof. T. W. Rhys-Davids.

Furthermore, there were people who in two ways maintained that the soul and the world arise without a cause; others tried to explain the ultimate beginnings of things in various ways, and others again were engaged in manifold speculations regarding the future.

There were recluses and Brahmans who held the doctrine of a conscious existence after death, and who maintained in 16 ways that the soul after death is conscious and not subject to decay. Others maintained the doctrine of an unconscious existence after death in eight ways; and there were those who taught (in seven ways) the cutting off, the destruction, the annihilation of a living being, and again others who believed in the happiness of this life, maintaining in five ways the complete salvation in this visible world."

This short summary may suffice to give us an idea of the speculations, which in those days were subject to endless discussions, so that people were in danger of losing themselves in mere talk.

I do not intend to say that there were no real seekers of truth, no real ascetics and Rishis. There was Mahāvira, the founder of a still living religion, known as Jainism, there were great Rishis like Asita and earnestly striving ascetics like Alāra kālāma and Uddaka Rāmaputta and many others whose eyes were hardly covered by any dust, who were able to understand the truth. But only the spiritual power of a Fully Enlightened One could give them the last impulse which would enable them to remove that dust.

All these circumstances were present in the mind of Brahmā Sahampati when he addressed the Buddha, who hesitated whether he should preach his newly discovered doctrine or not.

"In Magadha is known from days of yore,
By faulty men devised, a faulty lore.
But thou, unlock this door of deathlessness
And let them hear the Lore pure lips express!

"As one who from a lofty mountain-brow,
Looks down upon the spreading plain below,
So thou, O wise One with all-seeing eye,
Ascend the peak of truth and wisdom high
And, sorrow-free, behold these men of sorrows,
The prey of birth and death through endless morrows!
"Arise, O Hero, Victor in the fight!
O faultless Leader, lead this world aright!
Make known, Blest One, thy truth to all the land!
There will be those shall hear and,
hearing, understand."

Whereupon the Buddha answered:

"Of deathlessness, lo! I disclose the portals,
Ye that have ears come, hearken and believe,
Foreseeing future hurt, I kept from mortals
The peerless Truth, O Brahma, I did perceive."*

With these powerful words the Buddha turns back to the world which he had conquered and left and which he is ready to embrace again in liberty, as a loving and helping brother, out of the deepest compassion. He left the world like a prisoner who had broken the chains and escaped from the darkness of his prison; but he returns like a sovereign with supreme power, in order to open the doors of the prison and release those who are still kept in chains.

The prison which he enters thus, is no more a prison for him, because his power reaches beyond the walls and chains; the iron melts away in the rays of his compassion and the walls burst under the sword of his all perceiving wisdom.

Here is the key to the problem why the Buddha succeeded

---

* Apārutā tesam amạtassa dvārā [Brahme]
ye sotavantā, pamuñcantu saddham;
vihimsasaññā pagunam na bhāsim
dhammam panitam manujesu Brahme

[English version by Bhikkhu Silācāra in Majjhima-Nikāya. Vol. I, Benares-Verlag, Müenchen-Neubiberg].

in convincing his contemporaries of the superiority of his teachings ; he did not appeal merely to men's intellect but to their hearts as well, he did not boast of hair-splitting speculations and brilliant logical deductions, or keen and original sounding sophisms, but he spoke of the immediate experience familiar to everybody and expressed in simple words hope and consolation for millions of suffering beings: with one word, he participated in and sympathised with the sorrows and sufferings of every creature. All those clever philosophers had given stones instead of bread to the people, but the Buddha won their confidence because his heart vibrated in the simplicity and straightforwardness of his sermons. If he wanted, he could beat those sophisticating philosophers with their own weapons, as we see in some of the Sutras. He was well versed in the literature and science of his time and if he had liked he could have easily formulated his doctrine in the pretentious and exclusive way of a learned Brahmin. But he resisted the temptation to make a show of his erudition, and though an excellent logician and expressing, whatever he said, in the most logical way, he never misused this faculty for the purpose of blinding the people with so-called "logical proofs." He knew the art to express what everybody feels and to lead his hearers to that point where understanding is transformed into experience. To declare the Buddha's teaching a mere rational doctrine, as certain people like to do, shows that they either do not know the meaning of the term Rationalism or the real significance of Buddhism. There is no doubt, that Buddhism contains rational principles and that the Dhamma does not contradict Reason, but it would be a degradation to say that Buddhism is nothing but "common sense" or a dry logical deduction, which could have been produced by any intelligent school master.

"The Tathāgata knows that these speculations (as mentioned above) thus arrived at, thus insisted on, will have such and such a result, such and such effect on the future condition of those who trust in them. That does he know

and he knows also other things far beyond (far better than those speculations); ......Those other things [are] profound, difficult to realize, hard to understand, tranquillising, sweet, *not to be grasped by mere logic*, subtle, comprehensible only by the wise (not by the "intellectual"), which the Tathāgata *having himself realised and seen face to face*, hath set forth; and it is concerning these [things] (and not concerning mere rational principles and logical proofs) that they who would rightly praise the Tathāgata in accordance with the truth should speak."* Only one who himself had realised and seen the truth face to face could speak like the Buddha without making himself guilty of boasting:

"All-conqueror I, knower of all,
From every soil and stain released
Renouncing all, from craving ceased,
Self-taught; whom should I Master call?

"That which I know I learned of none,
My fellow is not on the earth,
Of human or of heavenly birth
To equal me there is not one.

"I truly have attained release,
The world's unequalled teacher I,
Alone enlightened perfectly,
I dwell in everlasting peace.

"Now to Benares Town I press
To set the Truth-wheel whirling round
In this blind world I go to sound
The throbbing drum of deathlessness."

---

* Tena kho te Bhikkhave dhammā gambhirā duddasā duranubodhā santā panitā atakkāvacarā nipunā panditavedaniyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhujjam vannani sammā vadamānā vadeyyum." (Digha-Nikāya I., English transl. by T. W. Rhys Davids.)

The last verse* is like the triumphant sound of a trumpet, announcing the beginning of the great battle against death and sorrow, announcing the birth-hour of a world religion, announcing the first victorious step of a world conqueror. For here it is stated for the first time, that the Buddha's aim was not only to preach the Dhamma to some ascetics, or to some special cast or society, or to the people of a special country, nay, the whole world should be liberated from the chains of ignorance, the light of the Dhamma should penetrate the darkness of this Samsara like the all pervading sound of a mighty drum. And he goes to Benares, the spiritual centre of India, the platform from which his message will be heard all over the country and will take its way into the world abroad.

And for the third time we hear his triumphant voice :

"Open ye yours ears, O monks ; the deliverance from death is found!"

All the happiness which the Buddha (as the Scriptures tell us) had silently enjoyed during the weeks after his enlightenment in the loneliness of the forest, this overwhelming happiness seems to be condensed in these few words in which he bursts out when meeting the five ascetics to whom his first sermon is directed.

Strange enough, this happy message is almost forgotten among modern students of Buddhism, though it was the first blow with which the Buddha forced his entrance into the blocked fortress of the human heart! Did he not himself emphasise the extreme importance of these words when he exclaimed "Tell me, ye monks, have I ever addressed you in these terms?"

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* Dhammacakkam pavattetum
gacchāmi kāsinam puram,
andhabhutasmim lokasmim
āhañcam amatadundubhin to.
(Majjhima-Nikāya 26; English by Bhikkhu Silācāra).

The monks awaking from their perplexity cannot but agree that they never heard such words from the Master's lips and, knowing the unquestionable sincerity of his character, they begin to understand that the man who stands before them is no more the simple ascetic Gotama, but one who had passed through an extraordinary spiritual experience, one who had lifted his consciousness to a higher reality. And now they listen to his words and they hear the doctrine of the Middle Way, which is as far from a life devoted to desire and selfish enjoyments as it is from the gloomy life of self-mortification, but which avoiding these extremes "enlightenes the eyes, enlightenes the mind, leads to peace, knowledge, to enlightenment."

This Middle Way is the Noble Eightfold Path (Ariya Atthangika Magga):

(1) Right understanding (sammā ditthi),
(2) Right aspiration (sammā samkappa),
(3) Right speech (sammā vācā),
(4) Right action (sammā kammanta),
(5) Right livelihood (sammā ājiva),
(6) Right effort (sammā vāyāma),
(7) Right attentiveness (sammā sati),
(8) Right concentration (sammā samādhi).

The first of these eight steps means the understanding of the Four Noble Truths, namely the truth of suffering and its origin, and deliverance and its origin (the way towards it); —while the last step represents the realisation of that truth.

(To be continued.)

LORD BUDDHA,—THE APOSTLE OF PROHIBITION

KESHAV APPA PADHYE, B.A., LL.B., ADVOCATE,
BOMBAY HIGH COURT.

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The Problem of Prohibition has been engaging the attention of the civilized world for the last two generations. The labours of Poosey-foot of America and of Caino of England are well-known in this direction. They had spread the net-work of Temperance Societies all over America and Europe for stamping out the Drink evil. America had to resort to Legislation for rooting out the evil entirely. Europe is still grappling with the problem. We, in India are trying to get rid of the evil in a variety of ways. But our Government is not prepared to take drastic measures for fear of losing big revenue.

The study of *Vedic* and Pauranic literature shows that this drink evil was prevalent on a large scale in all parts of India and amongst all classes of people, cultured, as well as uncultured. Those who were within the pale of Aryan civilization indulged in Sôma-pâna (the drinking of Soma juice) in the name of religion. Soma-pana was a necessary adjunct of sacrifices performed by Kshatriya kings under the guidance of their Brahamin priests. Performance of a sacrifice was considered as a means to attain final beautitude according to the religious notions of these times. Bulls and goats were used as sacrificial offerings for the purpose. The *Hota* i.e. the sacrificial priest, as well as those who took part in the sacrifice had to partake of flesh of the sacrificed animals and to drink Soma-juice after swallowing the same. In the *Rigveda,* we get several references to *somayaga.* In the *Atharvaveda* there are *richas* i.e. verses which prescribe the modes of preparing Soma drink of various intoxicating strengths. The Yajurveda and Atharvaveda are full of rituals. The sacrifice of animals grew apace with the

increase in the forms of rituals in the performance of sacrifices. The descriptions of the methods of slaughtering the animals at the sacrifices given in the *Vedas* is harrowing. The story of the great Sukracharya, the Brahamin preceptor of the demons, tells us how he lost his *sanjivani-vidya* (lore to revive dead bodies and to immortalise the living) owing to his being addicted to drinking habits. *Kacha*, the wily son of Vashistha, cleverly managed to deprive his Guru, Sukracharya, of his weapon wherewith the demons molested the *Devas*. According to the *Bharadvaja sutra*, Indra is said to have killed *Shabar* while under the influence of strong drink. In the Bhagvat puran, we see how the Yadavas destroyed themselves wholesale by indulging in the strong drink named *meraya*. The *Shaktipanth* which came into existence in India several centuries ago gave religious sanction to resort to drinking. There was no effective check to put a stop to this evil in the Shastras.

The tenets of Lord Buddha laid great stress upon the formation of character. He saw through the evil effects of drink which struck at the root of the drinker's character. In one of his well-known ten commandments, he refers to the prohibition of drinks such as sura (सुरा) madya (मद्य) meraya (मैरय) and intoxicating drugs.

Lord Buddha was clearly of opinion that the complete stopping of drink-evil was highly necessary for shaping one's character. His was a bold step to put an end to an evil which had become a second habit with the people of India. Lord Buddha was more of a social and moral teacher. He was a great disciplinarian. He was the first historical personage, who aimed at striking a deadly blow at the general habit of drinking by religious injunction. The Buddhistic literature is full of references to his great success in the matter. The kings who came under his influence stopped the performance of sacrifices and the drinking of spirituous drinks. The masses who welcomed his message of love and brotherhood, looked upon his ten commandments with reverence and followed them scrupulously. Thus five hundred years before Christ, India

produced a great religious founder who tackled this problem of prohibition, in a masterly way. It is no wonder that the priestly classes following the Vedic religion should have looked upon this religious injunction of Lord Buddha as an inroad upon their time-honoured privileges.

The story of the Jar of Sura given in the Jatakamala, tells how Lord Buddha condemned the Drink-evil and freed King Sarvamitra from the vicious habit to which he was addicted for a long time. The Lord went to the King Sarvamitra in the guise of a Brahman with a jar containing strong liquor. The jar was well decorated from outside to attract the attention of the king. The Brahman offered it for sale. The king inquired of him about its contents. The Brahman, unlike ordinary merchants, began to speak ill of the commodity which he offered for sale. This excited the curiosity of the king all the more. He listened with rapt attention to the vendor's strong condemnation of his own commodity. The king was eventually moved by his sermon and gave up his habit and prohibited its use in his own kingdom.

The following are a few extracts from the story which summarise the evil effects of drinking according to Lord Buddha :—

'He who drinks it will lose the control of himself, in consequence of mind-preplexing intoxication ; as his mindfulness will slacken, he will stumble even on plain ground ; he will not make a difference between food allowed and forbidden, and will make his meals of whatever he may get. Of such a nature is the fluid within this jar. Buy it, it is for sale, that worst of jars!

'This liquor has the power of taking away your consciousness so as to make you lose the control of your thoughts and behave like a brute beast, giving your enemies the pleasure of laughing at you. Thanks to it, you may also dance in the midst of an assembly, accompanying yourself with the music of your mouth. Being of such a nature, it is worth purchasing by you, that liquor within the jar, devoid as it is of any good!

'Even the bashful lose shame by drinking it, and will have done away with the trouble and restraint of dress ; unclothed like Nigranthas they will walk boldly on the highways crowded with people. Of such a nature is the liquor contained in this jar and now offered for sale.

'Drinking it may cause men to lie senseless—asleep on the king's roads, having their figures soiled with food ejected by their vomitings and licked from their face by bold dogs. Such is the beverage, lovely to purchase, which has been poured in this jar !

'Even a woman enjoying it may be brought by the power of intoxication into such a state, that she would be able to fasten her parents to a tree and to disregard her husband, may he be as wealthy as Kuvera. Of this kind is the merchandise which is contained within this jar !

'That liquor, by drinking which the Vrishnayas and the Andhakas were put out of their senses to this degree, that without minding their relationship they crushed down each other with their clubs, that very beverage of maddening effect is enclosed within this jar !

'Addicted to which whole families of the highest rank and dignity, the abodes of splendour, perished, that liquor which has caused likewise the ruin of wealthy families, here in this jar it is exposed for sale.

'Here in this jar is that which makes the tongue and the feet unrestrained, and puts off every check in weeping and laughing ; that by which the eyes look heavy and dull as of one possessed of a demon ; that which imparing a man's mind, of necessity reduces him to an object of contempt.

'In this jar is ready for sale that which, disturbing the senses of even aged people and making them timid to continue the road which leads to their good, induces them to talk much without purpose and rashly.

'It is the fault of this beverage, that the old gods, having become careless were bereaved of their splendour by the King

of the Devas, and seeking for relief were drowned in the Ocean. With that drink this jar is filled. Well, take it!

'Like an Incarnation of Curse she (surã) lies within this jar, she by whose power falsehood is spoken with confidence, as if it were truth, and forbidden actions are committed with joy, if they were proscribed. It is she who causes men to hold for good what is bad, and for bad what is good.

'Well, purchase then this madness-producing philtre, this abode of calamities, this embodied disaster, this mother of sins, this sole and unparalleled road of sin, this dreadful darkness of mind.

'Purchase from me, Oh King, that beverage which is able to take away a man's senses entirely, so that, without caring for his happiness or future state, he may strike his own innocent father or mother or a holy ascetic.

'Such is this liquor, known among men by the name of surã, Oh you lord of men, who by your splendour equal the celestials (suras). Let him endeavour to buy it, who is no partisan of virtues.

'People, being addicted to this liquor, grow accustomed to ill-behaviour, and will consequently fall into the precipices of dreadful hells or come to the state of beasts or to the attenuated condition of pretas. Who then, forsooth, should make up his mind even to look at this liquor?

'And, be the result of drinking intoxicating liquor even so trifling still that vice destroys the good conduct and the good understanding of those who pass through human existence. Moreover, it leads afterwards to the residence in the tremendous hell Avici, burning with flaming fire, or in the world of spectres, or in the bodies of vile beasts.

'In short, drinking this destroys every virtue, it deadens good conduct (sila) forcibly kills good reputation, banishes shame, and defiles the mind. How should you allow yourself to drink intoxicating liquors henceforward, Oh king?'

A NOTE ON GRAMMARS, DICTIONARIES AND WORKS ON RHETORIC, PROSODY, ETC. OF THE THERAVADA BUDDHISTS

By Dr. Bimala Churn Law, Ph.D., M.A., B.L.

The three principal Pâli grammarians are Kaccâyana, Moggallâna and the author of the Saddanîti.

Kaccâyana's Pâli grammar[1]—Kaccâyana is reported to be the author of the first Pâli grammar called Susandhikappa. There are many suttas in Kaccâyana's grammar which are identical with those of the Kâtantravyâkaraṇa. This grammar is said to have been carried into Burma early in the fifth century A.D.

As helps to the grammar of Kaccâyana, there are Rūpasiddhi,[2] Bâlâvatâra,[3] which consists of 7 chapters, Mahânirutti, Cūlanirutti, Niruttipiṭaka and Mañjusaṭîkâ-vyâkhyâ.

As helps to the grammar of Moggallâna, there are Payogasiddhi, Moggallâyanavutti, Susaddasiddhi and Padasâdhana[4] or Moggallâna Saddattharatnâkara which consists of six

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1 The oldest and best commentary on Kaccâyana's Pâli grammar is Mukhattadîpanî written by Acârya Vimalabuddhi. This work is commonly known as Nyâsa. There is a paper entitled "Note on the Pâli Grammarian, Kaccâyana." (Proceedings of the Asiatic Society of Bengal, 1882). The late Dr. Satish Chandra Vidyabhusana edited Kaccâyana's grammar and was published by the Maha Bodhi Society. Mason's edition of this grammar is noteworthy.

2 Rūpasiddhi-ṭîkâ should be read along with the text to get a clear idea of the Pâli grammar. Grunwedel's Rūpasiddhi, Berlin, 1883 is noteworthy.

3 Bâlâvatâra by Dharmakitti; Bâlâvatâra ed. Sri Dharmârâma; Bâlâvatâra with ṭîkâ ed. Sumaṅgala, Colombo, 1893. It is a work on Pâli grammar and is the most exhaustively used handbook in Ceylon on the subject. It is the smallest grammar extant and based on Kaccâyana's work. There is a Cal. University edition by S. C. Vidyabhūsaṇa and Purṇānanda. It is incomplete.

4 There is a commentary on Padasâdhana, a Pâli grammatical work on the system of Moggallâna, written by Sri Râhula Thera and discovered by Louis De Zoysa.

sections dealing with sadda, sandhi, samâsa, verbs, prefixes and suffixes.

As helps to the grammar called Saddanîti,[5] there is only one work called Cûlasaddanîti. The Saddanîti is still regarded as a classic in Burma.

Among other treatises on Pâli grammar may be counted the following :—

Sambandhacintâ, Saddasâratthajâlinî (a good book on Pâli Philology), Kaccâyanabheda, Saddatthabhedacintâ, Kârika, Kârikavutti, Vibhattyattha, Gandhatthi, Vâcakopadesa, Nâyalakkhaṇavibhâvanî, Niruttisaṅgha, Kaccâyanasâra,, Vibhattyatthadîpanî, Sanvannanayadîpanî, Vaccavâcaka, Saddavutti, Balappabodhana,[6] Kârakapupphamañjarî, Kaccâyanadîpanî, Guḷḷhatthadîpanî, Mukhamattasâra, Saddavindu,[7] Saddaḳalika, Saddaviniccaya, Bijaṅga, Dhâtupâṭha, Sudhiramukhamandandana,[8] etc., with their commentaries and supplementary commentaries.

Kaccâyana is the oldest of all Pâli grammarians. Readers are referred to Kaccâyana's Sandhikappa[9] (J. P. T. S. 1882).

Nepatikavaṇṇanâ is a work on Pâli indeclinable participles.

5 There is a book named Dhâtuatthadîpanî, by Hiṅgulwala Jinaratana, which contains a re-arrangement in material form of the roots mentioned in Aggavaṁsa's Saddanîti. Saddanîti, La Grammaire Pâli de Aggavaṁsa by Helmer Smith in 3 vols. is worth perusal. The date of this grammar is traditionally given as the 12th century A.D. This grammar consists of three parts, Padamâlâ, Dhâtumâlâ (root numbers) and suttamâlâ (Sūtra number). It gives many quotations from the Pâli canons as examples of grammatical rules. It is no doubt a standard work on Pâli grammar and philology. It is undoubtedly a scholarly edition prepared by Helmer Smith.

6 It is a grammar for beginners.

7 It was written by Nârada Thera.

8 It is a work on samâsa of Pali compound nouns written by Attaragâmavandararâjaguru.

9 On sandhi in Pāli by R. C. Childers, J.R.A.S., new series, Vol. II, 1879.

Saddamâlâ is a comprehensive Pâli grammar based on the grammar of Kaccâyana.

The development of grammar is a comparatively late phase of Pâli literature, as late as the sixth or seventh century A.D., if not later still. Even in the grammar of Kaccâyana, the debt to Sanskrit is freely acknowledged in one of the introductory aphorisms. Up till the time of Buddhaghosa and Dhammapâla, the Buddhist teachers followed the authority of the grammar of Pâṇini. It has only recently been detected that the Pâli commentators have freely quoted the rules of Pâṇini in accounting for grammatical formations of Pâli words.

Abhidhânappadîpikâ (by Moggallâna Thera, ed. by W. Subhuti, 2nd edition, Colombo, 1883)[10] and Ekakkharakosa[11] are the two well known Pâli lexicons. The Abhidhânappadîpikâ was written by Moggallâna in the reign of Parâkrama the Great. It is the only ancient Pâli Dictionary in Ceylon and it follows the style and method of the Sanskrit Amarakosa (Vide, Malalasekera, The Pâli Literature of Ceylon, pp. 188-189). This work consists of three parts dealing with celestial, terrestrial and miscellaneous objects and each part is subdivided into several sections. The whole book is a dictionary of synonyms. The last two sections of the last part are devoted to homonyms and indeclinable particles. This work is held in the highest esteem both in Burma and Ceylon (Ibid, p. 189). Subhuti's edition of this Dictionary with English and Sinhalese interpretations together with a complete Index of all the Pâli words giving their meanings in Sinhalese deserves mention. R. C. Childers has published a very useful dictionary of the Pâli language. In 1921 T. W. Rhys Davids and W. Stede brought out a Pâli dictionary compiled mainly from collection by the former for 40 years which is a publication

10 Ferner, a complete Index to the Adhidhânappadîpîkâ is an useful publication.

11 It is a small work on Pâli lexicography. A vocabulary of words of one letter by Saddhammakitti Thera of Burma.

of the P. T. S., London. Quite recently a critical dictionary begun by V. Trenckner and revised, continued and edited by Dines Anderson and Helmer Smith has appeared in three parts (1824—1926, 1931).

The beginnings of Indian lexicons are to be traced mainly in the Nighaṇṭu section of Yâska's Nirukta. The Netti-pakaraṇa stands to the Pâli Canon in the same relation in which Yâska's Nirukta stands to the Vedas. And it is in the Vevacanahâra of the Netti, the chapter on homonyms, that the historians can clearly trace the early model of later lexicons.

Vuttodaya[12] written by Saṅgharakkhita Thera, Kâmaṇḍaki and Chandoviciti are Pâli works on metres. Subodhâlaṅkâra[13] is a work on rhetoric by Saṅgharakkhita Thera. Kavisâra-pakaraṇam and Kavisâraṭîkânissaya are the two good books on prosody.

A number of scholars have made a study of Pâli grammars and have embodied their researches in their treatises on Pâli grammars. These treatises are named below:—

(1) E. Burnouf—observations grammaticales sur quelques passages de l' Essai sur le Pali de Burnouf et Lassen—Paris, 1827.

(2) B. Clough—compendious Pali grammar with a copious vocabulary in the same language—Colombo, 1824.

(3) J. Minayeff—Grammaire Palie, traduite par St. Guyard, Paris, 1874.

(4) J. Minayeff—Pâli Grammar, a phonetic and morphological sketch of the Pâli language, with an introductory essay on its form and character by J. M., 1872 ; translation from Russian into French

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12 Vuttodaya (exposition of metre) by Saṅgharakkhita Thera, J.A.S.B., Vol. XLVI, pt. I. (Col. G. E. Fryer).

13 Analysis and Text of Subodhâlaṅkâra or Easy Rhetoric by Sangharakkhita Thera, J.A.S.B., Vol. XLIV, Pt. I, (Col. G. E. Fryer).

by M. St. Guyard, 1874, rendered into English by Ch. G. Adams, 1882.

(5) E. Kuhn—Beitrage Zur Pali Grammatik, Berlin 1875.

(6) O. Frankfurter—Handbook of Pali being an elementary grammar, 1883.

(7) E. Muller—A simplified grammar of the Pali language, London, 1884.

(8) V. Henry, Precis de Grammaire Palie accompague d' um choix de textes Graduis, Paris, 1894.

(9) Geiger—Pali Literatur und sprache (Grundriss der Indo Arischen Philologie and Altertumskunde).

(10) E. Windisch, uber den sprachlichen charakter des Pali, Paris, 1906.

(11) H. H. Tilbe—Pali Grammar, Rangoon, 1899.

(12) J. Grey—Elementary Pali Grammar, Calcutta, 1905.

(13) Charles Duroiselle—A Practical Grammar of the Pali Language, Rangoon, 1906.

(14) Senart—Kaccâyanappakaranâni, (1868-70).

(15) E. Kuhn—Kaccâyanappakaranae Specimen, Halle, 1869.

(16) Nyanatiloka—Kleine systematische Pali Grammatik, Breslau, 1911.

(17) Grunwedel—Rūpasiddhi, Berlin, 1883.

(18) Tha Do Oung—A Grammar of the Pali language (after Kaccâyana), Vols. I, II, III and IV.

(19) Subhuti—Nâmamâlâ.

(20) Sri Dharmârâma—Bâlâvatâra by Dharmakirti.

(21) H. Sumangala—Bâlâvatâra with ṭîkâ, Colombo, 1893.

(22) Chakravarty and Ghosh—Pâli Grammar.

(23) Pe Maung Tin—Pâli Grammar.

(24) Vidhusekhar Śâstrî—Pâli Prakâsa.

(25) J. Takakusu—A Pali Chrestomathy, Tokyo, 1900.

Of all these works on Pâli Grammar, Mr. Tha Do Oung has treated this subject exhaustively. The first volume deals with sandhi, nâma, kâraka and samâsa ; the second volume

contains taddhita, kita, unâdi, akhyâta, upasagga and nipâta participles ; the third and fourth volumes deal with word roots, ten figures of speech and 40 modes of expression and prosody. Pâli grammar by Muller and Duroiselle are very useful. Prof. Chakravarty's grammar is worth perusal. Paṇḍit Vidhusekhar Śâstrî's work is a compilation and as such it is useful.

The following are the noteworthy publications:

Morris—Notes and Queries, J. P. T. S., 1884, 1885, 1886, 1887, 1889 and 1891/93.

E. Muller—A glossary of Pali proper names, J. P. T. S., 1888.

Morris—Contributions to Pali Lexicography, Academy, 1890/91.

Mabel Bode—Index to Pali words discussed in translations, J. P. T. S., 1897-1901.

J. Takakusu—A Pali Chrestomathy with notes and glossary giving Sanskrit and Chinese equivalents, Tokyo, 1900.

E. Windisch—Uber den Sprachlichen charakter des Pali Acts du XIV. Congres Internat des Orientalistes, Paris, 1906.

Mrs. Rhys Davids, Similes in the Nikâyas, J. P. T. S., 1907-8 and Mrs. Rhys Davids, Sâkya or Buddhist origins, chapter XVII, pp. 314 foll.

Thanks to the excellent European scholarship for which I have great regard. The Burmese and Sinhalese scholars have really done useful work in this field. But it is a pity that in India with the exception of a very few, there are many Pali teachers and lecturers who earn their livelihood by teaching Pali to the students but have not yet made any attempt to write a systematic treatise on Pali grammar or Pali philology.

OUR WISHES*

Here, where the Tathagata once walked about, where the purity of his life, the *metta* of his heart, the depth of his mind, the strength of his character, the equanimity of his whole being, the greatness of his personality produced such an effect on his contemporaries, to-day are gathered men of all countries and races, filled with one cognition only: the light of wisdom radiates. Beings, "whose eyes are but little covered with dust are able to recognise the truth." There is no dump awaiting and disheartening hope, no anxious doubting about the success, no weak bending down under the heaviness of the burden, no obstinate counter-acting against unjust fate, no timorous trembling before divine punishment, no hypocritical hiding, whether in thoughts, words or deeds, no longing for heavenly worlds—only a quiet, conscious working and acting without intermission to reach the one aim: Elimination of suffering.

Under the inflaming power of *tanha* the world is burning to-day as ever. At the sick-bed of India, as also of the whole world, stand men with medical minds and seek for a remedy. Upon their apprehensive look, their restless seeking mind, their fanatic fighting and battling, their boundlessly hot but wrong will, rests the smile of the Enlightened One.

Who among them understands that burning comes to rest not through burning, but through extinction? Who among them practices this: far away from worldly desire, which means desire dependent on the senses? Who among them has experienced this: "Then, pleasure and pain left behind, with the fading away of all past joys and sorrows, in painless, pleasureless utter purity of mind, wholly calmed and con-

* The message reached our hands rather late. Hence this delay in publishing it.—EDITOR.

centrated, I abide in the attainment of the Fourth Jhana"? Who among them reaches the aim beyond this: "No more is this world. Lived is the life of purity. Nothing else after this"?

Once the Tathagata was called to a sick bhikkhu. Death was near. Yet rest he did not find.

"I hope, brother, you have no doubts, no remorse."

"Indeed, lord, I have no doubts. I have no remorse."

"But I hope that as to morals you make yourself no reproach."

"No indeed, lord."

"Then, brother, if that is so, you must have some doubts, you must have some regret."

"Lord, I do not understand the meaning of the purity of life in the Norm taught by the Exalted One."

"Well, brother, if you do not understand the meaning of the purity of life in the Norm taught by me, in what a sense do you understand it?"

"Passion and the destruction of passion, lord, —that is what I understand to be the Norm taught by the Exalted One."

"Well said, brother! Well said! Well indeed do you understand the meaning of the Norm taught by me. Indeed it means passion and the destruction of passion.

Now what do you think, brother, is the eye permanent or impermanent?"

"Impermanent, lord."

"Is the ear... nose... tongue... body... mind permanent or impermanent?"

"Impermanent, lord."

"And what is impermanent, is that weal or woe?"

"Woe, lord."

"And what is impermanent, woefull, changeable by nature, is it proper to regard it as 'That is mine. I am this. This is my self'?"

"No, indeed, lord."

"If he sees thus, then the well-taught Ariyan disciple is

repelled by the eye, the ear, the tongue and the rest...... so that he realizes "For life in these conditions there is no hereafter!"

Thus spoke the Exalted One. And that brother was delighted and welcomed the words of the Exalted One. Moreover, when this discourse was uttered, there arose in the brother the pure and flawless eye of the Norm (so that he saw) "Whatever there is that arises, all that must cease."

Suffering is a process of action not to be proved, only to be experienced. Freeing from suffering means to create the conditions so that this process of action need not arise. To create such conditions is only possible by following the eightfold path. The eightfold path is a path in the mind through life, as the Tathagata showed it to be not only in Sarnath but always.

May Sarnath be in future as it was in the past a place for quiet serenity and concentration, for cognition and enlightenment, may it be a place for rest for the pilgrims, where the pure word of the Dhamma penetrates them, may the Mulagandhakuti Vihara be for the seekers a signpost and a place where they find what they seek, may it bring as a lamp of the Dhamma to many the light of the Dhamma, and may it show to the world that it is possible through men's force and men's power to bring this work to the end, for which all creatures are longing and seeking: Freedom from suffering.

These are the wishes from

Yours sincerely,
MARTIN STEINKE,
AND THE GEMEINDE UM BUDDHA.

BUDDHISM AND THE KAYASTHAS[1]

By Pandit Raghuvara Mitthulal Shastri, Sahityacharya, Kavyatirtha, Vedantatirtha, Shastra, M.A., M.O.L., Lecturer, Allahabad University.

'*Kâyastha*' is the common name of several Indian castes, ethnically different from, but professionally similar to each other. Their occupation has been that of State Administration and Writing. Until the 7th century after Christ the word '*Kâyastha*' denoted merely a title of individual persons holding a certain office or offices in the state and possessed no ethnic sense whatsoever. The word itself does not seem to be very much older than two thousand years. Before that the class of officials was known by such names as *Râjukas*, *Lipikaras*, *Gaṇakas*, *Lekhakas* and even Amâtyas, *Sacivas*, etc.

As would appear from the 'History of the Kâyasthas', being written by me, the form of religion followed by *Kâyasthas*, in general, has been Śaivism. A considerable number embraced also Vaiṣṇavism and Śâktism. But all these are orthodox forms of the Hindū religion. Some *Kâyasthas*, however, gave their active support to what are known, in Vedic circles, as the heterodox systems, namely, Jainism and Buddhism. In the present paper I will cite a few cases showing the relation in which this class of people has stood to Buddhism at different times.

That the *Kâyasthas* or *Diviras* and their precursors known as *Râjukas*,[2] etc., in many cases, not only sympathized with or embraced that time-honoured faith of the state, but also

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1. For a detailed discussion about *the origin and status of the Kayasthas*, see my paper published in the "*Man in India*" (Ranchi 1931), Vol. XI, No. 2, pp. 116-159.

2. *Ep. Ind.*, Vol. II, p. 254.

did much towards its propagation, is borne by the following facts :—

(1) From the 'Inscriptions of Aśoka' we learn that the *Yutas* (secretaries), *Râjukas* (high judicial and revenue officers) who were placed in charge of many hundred thousands of men[3] and to whose discretion both rewards and punishments were left,[4] and *Prâdeśikas* (provincial governors), were required to set out on a complete quinquennial tour (throughout their charges) for the instruction in *Dhamma*,[5] and for the same purpose the special functionaries called *Dhamma-mahâmâtas* (High Ministers of Religion) were, later on, created,[6] by Aśoka.

(2) At present the words *Ghosa*, *Vasu*, *Mitra*, *Rakṣita*, *Datta*, *Nâga*, etc., are the names of certain families found among the *Bengali Kâyasthas*. In the middle ages, they formed the surnames of certain *Brâhmaṇas* as well as *Kâyasthas*.[7] But in an earlier period they were not used as surnames but only as parts of names.[8] These words occur in the names of a host of Buddhist teachers, many of whom were Brâhmaṇas converted to Buddhism. I am inclined to think that some connection can reasonably be established between the modern *Bengali Kâyasthas* and those teachers, who bequeathed, as it were, parts of their names as surnames to a considerable number of Buddhist *Kâyasthas* of the medæval ages, the ancestors or early members of the families known as *Ghoṣa*, *Mitra*, *Datta*, *Rakṣita*, etc.

(3) Bengal and Assam *Kâyasthas* have, from amongst themselves, produced even *Mahâmahopadhyâyas* and great religious teachers.[9] "From the list of the authors of the

3. Fourth and Seventh Pillar Edict. 4. Fourth Pillar Edict.

5. Third Rock Edict. 6. Fifth Rock Edict,

7. *Ep. Ind.*, Vol. XI, p. 104; *Ind. Ant.*, Vol. XI (1911), p. 33.

8. *J.A.S.B.*, for 1909, pp. 181-182; *ibid*, for 1914, p. 437.

9. The speech of Acarya Sir P. C. Roy in the 34th All-India Kayastha Conference, published in the *Kayastha Patrika* (Gaya), December 30, 1927, p. 32, col. 1 f.; Pandit N. N. Vasu; *Hindi Visvakosa*, the word *Kayastha*, vol. IV, p. 496.

Buddhist *Tântrika* works given at the end of 'the Buddhist songs and couplets' in Bengali of one thousand years' antiquity published by Mm. Dr. Haraprasâda Śâstri from the *Vangīya Sâhitya Pariṣad*, it is known that *Kâyasthas*, during the rule of the Pâla kings, produced hundreds of the *Tântrika* works. Many of these authors bore the titles of *Upâdhyâya* and *Mahopâdhyâya*. Gayâ-dhara, Jinavara Ghoṣa, Tathâgata Rakṣita and Kamala Rakṣita were the four *Kâyasthas* honoured with the high title of *Mahopâdhyâya*."[10] "There were many *Kâyasthas* who became the Principals (*Âcâryas*) in the Vihâras of the Buddhist *saṅgha* during the reign of the Pâla Kings."[11]

(4) In the Valabhī saṁvat 326 (645-6 A.C.), *Divirapati* Skandabhaṭa, the son of *Divirapati* Vattra-bhaṭṭi, Minister for Peace and War of the Valabhī kingdom, constructed a *Vihâra* and assigned a village named Yodhâvaka to it as well as the fourth part of the same village for further digging, clearing and repairing of the tank dug at the same place by him, and thus for providing water just at the door. The minister Skandabhaṭa "appears to have been a pious Buddhist."[12]

(5) The *Kâyastha-vṛddha* (Senior Secretary) named Damgadâsa, who was a writer (secretary) of King Dharmapâla (*circa* 800 A.C.), was a *Tântrika* Buddhist.[13]

(6) One Dhârma-bhīma,[14] of the *Śakasena* family and an inhabitant of Sindh, who was greatly devoted to the lotus-feet

10. *Hindi Visvakosa*, vol. IV, p. 495. 11. *Ibid*, p. 496.

12. *Ind. Ant.*, Vol. I (1872), p. 45.

13. *History of Buddhism in India* by Sumpa Khanpo Yece Pal Jor, Index in English by S. C. Das, p. V.

14. "ज्ञात्वा मैत्रीं तनुं स्फुरदुरुकरुणासक्तमात्मानमत्र यः, स्फूर्ज्यं रकन्दर्पसेना प्रलयजलनिधेर्यानभीमप्रमोषी। कल्पान्ताद्दीप्तवह्निज्वलिततरवपु:क्रोधजिह्मीकृतश्च, जिग्ये विश्वान्त हैमद्युतिललितवपु: सोऽस्तु भूत्यै जिनो व: ॥ १ ॥ यः शरदिन्दुकिरणोज्ज्वलकीर्तिपुञ्ज:, सम्बुद्धपादयुगलप्रणत:षडङ्घ्रि:। श्रीधर्मभीम इति च प्रथित: पृथिव्यां, सिन्धुद्भवोऽभवदनल्पकृपार्द्रचित्त: ॥ २ ॥ तेनेयं शकसेनेन कारिता प्रतिमा मुने:। बाह्याभ्यन्तरतां बोधिं, जगतो दु:खशान्तये ॥ ३ ॥ श्रीगोपालदेवराज्ये ॥"—Gauda-lekha-mala, p. 89.

of the Sambuddha and whose heart ever melted with deep compassion,[15] intending [for himself] the highest knowledge, installed the image of the *Muni* (i.e. Buddha) for alleviating the pain of the world, in the reign of Gopâladeva [II], *i.e.* about the middle of the 10th century A.C.

(7) One *Kâyastha* Bhuvanâkara-sena (or—Varna?), who copied *Bodhicaryâvatâra-Pañjikâ* by Prajñâkara in Newâri Saṁvat 198 (1078 A.C.) for Budhacandra, a *Sthavira Bhikṣu* in the temple of the Buddha situated within Śrī-Râghava's *Vihâra* at Lalitapura, was greatly devoted to Lord Buddha.[16]

(8) One *Kâyastha* Subhakta,[17] who was a devout worshipper [of the Buddha] and a follower of the renowned *Mahâyâna*

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15. One *Kayastha* Nagadatta, author of a *Prasasti*, is compared to Sugata (the Buddha) in compassion. Evidently, therefore, he or his panegyrist (his brother) must not have been a Buddhist. But it is certain that the latter, at least, held the Buddha in great veneration, as his foremost ideal of compassion. Perhaps he had a sympathetic attitude towards Buddhism. *Vide*,—"अतिनिर्मलकुलजन्मा देवद्विजगुरुचरणपतिनितिसक्तः आनितभूरितरागः कारितदेवालयस्त्यागी ॥ १९ ॥ सुगतप्रतिमः कृपया गुणनिधिरभवव्जितेन्द्रियो विद्वान् । विप्रियवादे विमुखः कायस्थो नागदत्त इति ॥ २० ॥ सचिवस्य तेन रचिता लक्षणयुक्ता सुवर्णकृतशोभा । सद्वृत्ता ललितपदा भक्त्या परया प्रशस्तिरियम् ॥ २१ ॥ स्वगुणप्रापनभीरोस्तस्य भ्राता कनीयसा रचितम् आर्याणां वितयमिदं विद्यादत्तेन भूतार्थम् ॥ २२ ॥"—Colebrooke's miscellaneous Essays, Vol. II, p. 254.

16. "टीकेयं परमा सुयन्त्रितपदा यद्वा मनोह्लादिनी, संसारार्णवपारगामिनि जने नौयानयानोपमा । आप्राप्तिकरी जिनस्य पदवीं साऽस्योल्लिखित्वा मया, प्राप्तं यत् कुशलं सुसम्पद्विपदं. तेनास्तु बुद्धो जनः; ॥......कायस्थभुवनाकरवेणलिखितमिदमिति ॥"—*Buddhist MSS.* in the Govt. Collection under the care of the Asiatic Society of Bengal, by Mm. Haraprasada Sastri, Calcutta, 1917, pp. 49-50, post-colophon to No. 49 (3830).

17. "ये धर्मा हेतुप्रभवा हेतुं तेषां तथागतो ह्यवदत् । तेषां च यो निरोध एवंवादी महाश्रमणः ॥ देयधर्मोऽयं प्रवरमहायानानुयायि-परमोपासक-कायस्थ-श्रीसुभक्त-सुत-श्रीसत्कदौवारिका देउवाया यदत्र पुण्यं. तद्भवत्वाचार्योपाध्यायमातापितृपूर्व्वङ्गमं कृत्वा सकलसत्त्वराशेरनुत्तरज्ञानावाप्तये स्तु"—*Ep. Ind.*, Vol. XVIII, p.74.

school, is mentioned in an inscription on a Buddhist image from Gopâlapura, in the Jabbalpur district, written in the Nâgari characters of the 11th or 12th century A.C.

(9) A *Karaṇika-Kâyastha* (*i.e.* Registrar) Śrī-Vidyâdhara, who wrote another copy of the *Bodhicaryâvatâra-Pañjikâ* in a neat and small hand in the Bengali characters of the 12th century A.C., was another devout Buddhist. He describes himself as 'one whose head is tinged with the pollen-dust of the lotus-feet of Mañju-Śrī.'

(10) Udayî, a close relative of one Vidyâdhara of a *Śrîvâstavya* family hailing from Jâvṛṣa (perhaps Jâis, a town in the Rai Bareli district of Oudh, where some very old *Śrîvâstavya Kâyastha* families are found to this day), in praise of whose pious gift he composed a *Praśasti*[19] in Saṁvat 1276 (1219-20

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18. "......लिखितेयं मञ्जुश्रीचरणारविन्दरजोरञ्जितोत्तमाङ्गैः करणिककायस्थ श्रीविद्याधरैरिति"—Buddhist MSS., by Dr. Mm. H. P. Sastri (1917), p 51, post-colophon to No. 51 (3829).

19. "ॐ नमो वीतरागाय ॥ मारानष्ट नियम्य दिक्षु विपतीनायोज्य सत्त्वदयी, दुर्लङ्घ्यध्यानवमत्य मन्मथरिपोराज्ञाचराज्ञाहतः। उद्धर्तुं यतते स्म यः करुणया श्रीशाक्यसिंहो जगद्, बोधिं प्राप्य च बुद्धतामभिगतः स त्वां परित्रायताम् ॥ संसाराम्भोधि ताराय तारामुत्तारलोचनाम्। वन्दे गीर्वाणवाणीनां भारतीमधिदेवताम् ॥ माम्नाताऽख्यः ......चक्रवर्ती......कर्कोटाधीनरत्नं स्वपुरमिदमथो निर्ममे जाइषाख्यम् ॥ तस्मिन्नभूवन् धनिनोऽतिधन्याः श्रीपूर्ववास्तव्यकुलप्रदीपाः। अद्यापि यद्वंशभवैर्यशोभिर्दिगन्ति शुभ्रं धवलीक्रियन्ते ॥ तेषामभूदभिजने जलधाविवेन्दुरिन्दुद्युतिः प्रथितबिल्वशिवाभिधानः। यस्य श्रारादिचरणाम्बुजवत्सलस्य लक्ष्मीर्हि जातिसुजनार्थजनोपभोग्या॥ सौजन्याम्बुनिधेरुदारचरितप्रत्यस्तमानैनसः, साधूनामुदयैकधाम जननीस्थानं श्रीयः सत्यभूः। तस्यासीज्जनकाजनीनहृदयः पुत्रः सतामग्रणी,—र्मान्य गाधिपुराधिपस्य सचिवो गोपालनाम सुधीः ॥...... तनुजोऽतनुकीर्तिकन्दः। विद्यावबोधादनुकीर्त्यते यो विद्याधरो नाम यथार्थनामा ॥ रसाधिकमभिव्यापि गिरीशचरणाश्रितम्। हंसीव मानसं यस्य जहाति स न भारती ॥...... गुणिनः सर्वेऽप्यधश्चक्रिरे ॥ यस्मै गजागमरहस्यविदे गजानामानन्दनौ कलयते धुरमुद्धराय। भूपालमौलितिलको मदनः प्रदानमानादिभिः क्षितिपतिः स्पृहयाम्बभूव ॥ देवालयैः प्रथयत निजकीर्तिमुच्चैः पुण्यद्विजव्रजमुदेतुमलम्बभूव। येनार्जितं द्रविणवमार्तजनोपकारि जीवातु सम्भृतमुदामुदरम्भरीणम् ॥ सत्त्वसार्थपरित्राणकृतकायपरिग्रहः। अभूदभूतपूर्वोऽयं बोधिसत्त्व इवापरः ॥ आत्मज्ञानकृतोदयेन विगलद्रागादिदोषाश्रयप्रोद्गच्छन्मनसा विचार्य बहुशो मध्यस्थतां सौगते। तेनाराधितसत्पथेन यमिनामानन्दमूलालयो निर्माप्योत्सृष्टं

A.C.), informs us that his hero was the fifth son of Janaka, the *Saciva* or Councillor of Gopâla king of Gâdhipura (*i.e.* Kanauj), and a grandson of the renowned Bilva-śivà who was a Śaiva by faith and very liberal. Vidyâdhara, a man of great erudition and eloquence, highly devoted to Śiva and possessed ot excellent qualities, commanded special respect and admiration in the form of gifts, honours, etc., he received [from time to time] from King Madana, under whom he held a position similar to one held by his father under Gopâla. Notwithstanding his liberality and construction of temples according to the injunctions of his ancestral faith, he, elevated by the knowledge of the *Âtman* [and] following the virtuous path, with a mind rising above the attachment to passion *having again and again pondered on the indifference towards the doctrine of Sugata,* constructed a dwelling and granted it to the ascetics after the manner of converts. Probably it was this conduct of Vidyâdhara which was an object of adoration for 'people of true knowledge' (*Sad-bodha*), by which expression Udayî (the poet) perhaps means 'the Buddhists.'

The inscription begins with a salutation to Vîtarâga, an invocation to Śâkyasiṁha and an adoration of Bhâratî (goddess Sarasvatî) represented as if identical with Târâ (the famous Buddhist goddess). This special feature of the *maṅgalâcaraṇa* may be explained primarily by the fact that it suits the object of the inscription, *viz.,* the construction of a Buddhist convent ; but it also shows the active sympathy of the poet as well as of his hero towards Buddhism. Vidyâdhara, at any rate, was a Śaiva Vedantist who believed in the doctrine of *Âtman* and could not, therefore, be, at the same time, a convert to Buddhism, as the late Bâbû Jaganmohana Varmâ tried to

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विहारविधिना कोर्टेरिवैकाश्रय: ॥ सद्बोधवन्धचरितस्य नयैकधामग्रन्द्रावदातहृदय: सुमति: कलावान् यस्य प्रियेषु निरत: सुभगश्रविष्ट: सम्बन्धबन्धुहृदयो विदधे प्रसत्तिम् ॥ संवत् १२०८ ॥'.—'A Buddhist Stone inscription from Sravasti' *Ind Ant.* Vol. XVII (1888), p. 61, et seqq.

establish.[20] In fact, it was owing to the universal character of Vidyâdhara's faith and detachment of his mind from passion (and the resultant tolerance) as well as his compassionate attitude towards the declining state of Buddhism that his benevolent nature ultimately led him to do a good work also in favour of that religion. Otherwise, if Mr. Varmâ's conclusion were true, it would be almost sacrilegious for a Buddhist to be called a 'Saviour like Bodhisatva,' as Vidyâdhara is actually described in the present context.

(11) A *Karaṇ-Kâyastha* (writer of legal documents) *Ṭhakkura* Śrî-Amitâbha, who copied *Bodhicaryâvatâra* in Vikramâditya Saṁ. 1492 (1436 A.C.) at Venu-grâma for *Mahattama* Râmadeva, son of Mâdhava Mitra (resident of Sohiñcarî-grâma), describes himself as a *Sad-bauddha* (*i.e.*, good or faithful Buddhist).[21] "In the post-colophon statement of the present manuscript, we have a clear evidence of the prevalence of Buddhism in Bengal in the 15th century of the Christian era."[22]

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20. *Nagari-pracarini Patrika*, Vol. XVI, No. 10 (April, 1912), pp. 3-5.

21. "सद्बौद्धकरणकायस्थ (स्थ) ठक्कुरश्रीअमिताभेन लिखितमिदं वेणुग्रामे विक्रमादित्यसं१४९२ फाल्गुन सु दि ४ कुजे। शुभमस्तु सर्व्वजगत: परहितनिरता भवन्तु सत्त्वा: ॥"—*I. A. S. B.* (1909), p. 253 ; *Buddhist MSS.*, postcolophon of No. 12 (8067).

22. Mm. Dr. Haraprasada Sastri on the above MS. (*Buddhis MSC.*, p. (21).

MEMORANDUM OF THE KASHMIR BUDDHISTS

[*Memorandum submitted by the Buddhist Community of Kashmir to the Glancy Commission appointed recently in Kashmir to enquire into the grievances of the different Communities of Kashmir.*]

To

B. J. GLANCY ESQUIRE, I. C. S., C. S. I., ETC.,
SPECIAL MINISTER,
HIS HIGHNESS' GOVERNMENT, JAMMU & KASHMIR,
Srinagar.

SIR,

As desired by you verbally during your interview on 13th November 1931, we respectfully beg to place before you the extremely deplorable condition to which the Buddhists of Ladakh have been reduced as a result of various circumstances and to suggest measures to remedy the same, measures which in order to effectively save this important section of His Highness' subjects from annihilation should be immediately enforced by the Government :—

1. HANDICAPS—

The establishment of Primary Schools in this District dates from 20 years back but these institutions were not designed to benefit the Buddhists as is evident from the following facts :—

(*a*) The medium of instruction is Urdu which is a foreign tongue to them. Their mother tongue is Tibetan and text books in this language for all school subjects have been and are being printed, published and used in various places. The medium of instruction for schools for Buddhist boys ought to be Tibetan, if the purpose of such schools is to be accomplished.

(*b*) For Muslim education special officers have been appointed by the Government, but for the Buddhists—admittedly the most backward community in the State—there are no such provisions.

(*c*) The Buddhi teachers (teachers of Tibetan) appointed by the Government are not carefully selected and generally they are unfit for their work. Fit persons can easily be brought from outside, if not available among the natives.

(*d*) No class scholarships and free distribution of books etc., have been sanctioned for the Buddhists, as for the Muslims and Sikhs although these communities are not educationally as backward as the Buddhists.

(*e*) That the educational efforts of the State as far as the Buddhists are concerned have ended in a miserable failure is evident from the startling facts revealed by the present Census in this connection. There are only six Buddhists who can read and write English and 83 who can read and write Urdu (out of about 40 thousand). The Government has made no serious attempt to popularise education amongst them.

II. Their backwardness in education has led to their economic exploitation and to their being deprived of their share in the Public Services. Only a negligible number of Buddhists have so far been employed as extremely low-paid clerks or Primary School teachers ; menial work of the hardest and least lucrative type is their only means of securing a starvation wage. This will be evident from the reprint of an article in the "New Burma, Rangoon," which we enclose herewith for your kind perusal.

III. While all sects and communities in the State, *viz.*, the Muslims, the Hindus, the Sikhs, the Christians and the Zoroastrians have been granted lands in the Chief towns of the State for the erection of Shrines and for other religious

purposes, Buddhists have not so far been provided with any such facilities for their religious needs.

To call these helpless people dumb-driven-cattle would be no exaggeration. There is no organization to represent them and that is why their grievances have remained unventilated.

REMEDIES :—

Without discussing the concessions the Government has made to other communities, we beg leave to suggest the following measures to ameliorate the condition of this neglected section (Kashmir Buddhists) of His Highness' subjects :—

(1) Education should be popularised among the Buddhists by (*a*) the free distribution of books etc., (*b*) grant of special scholarships, (*c*) Magic lantern lectures delivered by a properly qualified Buddhist, (*d*) the medium of Instruction should be Tibetan, their mother language.

(2) Steps should be taken to educate the Lamas—the priest class.

(3) The Buddhi teachers so far employed have been generally unfit for their work. The Buddhi teachers should be carefully selected and for some time may be imported from outside Kashmir. They should be men, who besides having a mastery of the language can teach the pupils not only to repeat sacred formulas by rote but make them understand the real meaning of the Buddhist Scripture.

(4) Special educational officers for Buddhist education should be appointed and imported from outside, if no local Buddhists be available for such posts.

(5) Special scholarships for Buddhist boys who carry on their studies beyond the middle standard should be sanctioned,

(6) The share of the Buddhists in scholarships for Higher training in India or outside should be sanctioned.

(7) The Buddhists must be guaranteed an adequate share in the services.

(8) Their representation in the future Government of the country must be adequate.

(9) Loans should be advanced to them by the Government to encourage commercial and industrial enterprise among them.

(10) The Government should encourage the Ladakh Buddhists to settle in the Valley and other fertile places so that they may be able to grow, as the country now, solely inhabited by them, is barren and rocky and far less fertile than other parts of the State which is responsible for such destructive customs among them, as Polyandry etc., etc., which is the chief cause of the arrest of their growth.

(11) Buddhist Monuments and places of worship in the State as also religious endowments should be protected by the Statute.

(12) A piece of land for the building of a Vihara in Srinagar (and other chief towns of the State) for religious purposes and for providing lodgings for the Buddhist visitors of Ladakh and other Buddhist tourists and visitors to Srinagar should be granted forthwith and an adequate sum sanctioned out of the Dharmartha funds and other sources in aid of the construction.

(13) A committee with an adequate proportion of Buddhist members should be immediately appointed to further investigate the causes of their backwardness etc., and to suggest any other remedies for the amelioration of their condition.

We fervently hope that the Commission which we are glad is to be presided over by you and in which we have the fullest confidence will compensate this important minority of His Highness' subjects for having so far been deprived of its due share in the beneficent provisions made for the encouragement of the other communities, by moving the Government to enforce the measures suggested above immediately and thus fulfil the great hopes which the entire Buddhist world centres in the magnanimity and sense of justice of our Noble-Ruler.

We beg to remain,
SIR,
Your most obedient servants,
1. SANAM NARBU,
2. SHRIDHAR BUT,
3. SHRIDAR KOUL,
4. S. N. DHAR,
Representatives of Kashmir Buddhists,
Srinagar.

Date 1st Magh 1988.

GLEANINGS

MORE RELICS OF BUDDHISM.

New discoveries, which have increased interest consequent upon the revival of Buddhism in India, have just been made in Bihar, for Mr. K. C. Sarkar, of the Varendra Research Society, Rajshahi and a Government research scholar, has announced in the course of an interview with the *Associated Press*, that as many as 218 relics, including large and miniature bronze images have been discovered in a room about 25 feet below the surface by workmen while quarrying bricks for a local Zamindar, Rai Hari Prasad, at Kurkihar, a celebrated place in the history of Buddhism, situated in the district of Gaya. Some

of the images bear inscriptions and others are gold-plated with inlaid work of whitish substance like silver, but probably platinum. There have also been found a crystal stupa, bronze stupas, gongs, conches and potteries.

The name of the place Kurkihar is said to be Kurak-vihar which Mr. Cunningham, while visiting it in the year 1861, believed it to be a contracted form of Kukkuta-pada-vihara or the "Temple of the Cock's Foot," which he says must have been connected with the Kukkuta-padagiri referred to by the famous Chinese travellers Fa Hien and Hewang Tsang in their memoirs.

AGE OF THE IMAGES.

In the year 1879, the place was again visited by Mr. Cunningham and later on, Major Kittoe and Mr. Broadley went there and collected some images and inscriptions while carrying on partial excavations. These images were first stored in Patna, but later on they were removed to Indian Museum, Calcutta, and are now to be seen in its gallery. According to Mr. Cunningham, the age of the images lie between A.D. 800 to 1,000.

Kurkihar is about 16 miles from Gaya, and is a large village. The remains at the time of Cunningham's visit consisted of several mounds, in which numerous statues and small votive topes of dark and blue stone were recovered. The principal mound of ruins is about 600 feet square and lies immediately to the south of the village. The second and the less extensive mound lies to the south west corner of the village, and there is a small mound only 120 feet square to the south of it. The last mound is called Sugat Garah, or the house of Sugata, one of the well-known titles of Buddha. In the principal mound of the ruin, the late Major Kittoe conducted excavations and recovered a large number of statues and votive topes ; and the excavation on its western side showed the brick-work of the Buddhist Stupa.—*Hindustan Times.*

LUMBINI RESTORATION WORK

The Government of Nepal has sanctioned a sum of Rs. 20,000 for the purpose of improving the site of Rummin-dei, which is better known to the outside world as the Lumbini Garden, where the Queen Maya Devi, while on her way to her father's place, gave birth to her illustrious son Siddhartha, who subsequently became known as Buddha, the founder of Buddhism.

Immediately after his return to Nepal from Calcutta, His Highness the Maharaja of Nepal informed the Mahabodhi Society of Calcutta, in reply to a representation made by the Society, that the question of providing a suitable Dharmasala at Rummindei and the improvement of the site there had already received the attention of His Highness. A sum of Rs. 20,000 has been sanctioned for the purpose, and the work had been entrusted to the Governor of Palpa (Western Nepal), who will soon be looking into the matter, if indeed he has not already done so.

Thus after 33 years the Government of Nepal, independent of any outside help, has taken upon itself the task of restoring the place where Buddha was born and where the celebrated Emperor Asoka in the 20th year of the reign went on a pilgrimage, and at the command of his preceptor erected the Asoka Pillar with the inscription that "here the Great One was born." The place in turn was visited by the Chinese pilgrims like Fa Hien and Hiun Tsang and others, and then with the decay of the religion of the Buddha, the place became obscure and remained unknown till the time of General Cunningham and Vincent Smith, both of whom visited the place.

It was in 1899 that Mr. Purna Chandra Mukherjee, a noted archæologist-explorer of the Government of India, with the co-operation of the Nepal Government made the first attempt

to explore the numerous noted Buddhism holy places in the Nepal Terai. But as time was limited he could not make a thorough exploration. The results of his partial, but interesting excavations and survey, are embodied in the report which is still regarded as the solitary authoritative archæological work on the subject. Mr. Mukherjee, however, recorded that full advantage of the ready co-operation of the Nepal Government should be taken in the matter of exploring the holy sites, although no further attempt is reported to have been made up to the present time.

The places present almost insurmountable difficulties in the matter of excavation, for besides the climatic effect on the health, Mr. Mukherjee, in course of his report, says, "the forests are all reserved by the Nepal Government. They are full of wild animals which generally intrude upon the neighbouring villages, and a tiger almost attacked me one day near the ruins of Tilamkot."

Rummin-dei is situated six miles north east of Dulha and about two miles north of Bhaganwanpur, which is the headquarters of the Nepalese Tehshil. This ancient site, says Mr. Mukherjee, is full of ruins. Whenever he excavated, walls of ancient structures were brought to light and vestiges of some eight Stupas were discovered. Apart from the inscribed pillar, which records the very fact of the Buddha's birth-place which is the most important point in topographical archæology, the discovery of a magnificent temple in curved bricks proves how advanced was the art of architecture in those ancient times.

Giving his opinion on the report of Mr. Mukherjee's survey Mr. Vincent A. Smith says that Rummin-dei mound, which unquestionably represents the Lumbini garden as the actual birth place of Gautama Buddha, is worthy of a detailed survey and thorough exploration. The mound is a compact mass of ruins and seems to include all the ancient eight stupas.

Though Mr. Smith and Mr. Mukherjee were unanimous in urging the exploration of the site, it remained outside the scope of operation of the Indian Archæological Survey. But the

Government of Nepal fortunately does not intend to neglect the exploration and so has taken upon itself the work.

—*The Statesman.*

Copy of the letter dated the 25th January, 1932, from Marichi Man Singh Esq., Bada Kazi, Private Secretary to H. H. the Maharaja of Nepal, to the General Secretary, Maha Bodhi Society, Calcutta.

"I am directed to acknowledge the receipt of your letter of the 28th December and in reply to say that the question of providing a suitable Dharmashala at Rumin-dei and the improvement of the site there has already had the attention of His Highness. A sum of Rs. 20,000/- (Twenty Thousand) has been sanctioned for the purpose and the work is entrusted to the Governor of Palpa (Western Nepal) who will soon be looking into the matter if indeed he has not already done so."

REVIEW

THE REALM OF LIGHT

BY PROFESSOR NICHOLAS ROERICH,

Roerich Museum, New York.

The great characteristic of a genius is his individuality and uniqueness. The genius is uncommon. Roerich is a creative genius. And creative genius speaks in the language more of the heart than of the intellect, for the great asset of a genius is his wise passivity and sympathetic insight. The genius is one who has the capacity of infinite feeling. Feeling enriches life and inspires vision. The expression and the thought of a genius have therefore, a peculiarity which cannot be found elsewhere. The sympathetic insight into the mysteries of life untouched by intellectual formalism make the writings of Roerich instructive and attractive. These writings are the

expressions of a heart open unto the cosmic emotions and cosmic stirrings. They are therefore so appealing.

The book under review has almost one theme though it contains many topics. But they show the same central interest in Life and Light. The book has been appropriately called the book of light. It throws a flood of life into the heart and a flood of light into the mind. Every piece has its charm as it comes out of the deep recesses of the heart. The individual pieces are like shining stars reflecting their sweetness and beauty and the whole book is like a garland of sparkling stars. The author is consciously alive to the majesty of inner light and the soft fragrance and rythmic dance of the encompassing life.

Roerich is the worshipper of life and therefore every form of Expression of Life seems to possess a value for him. His interest is wide because his sympathy is deep. Art, Science, Poetry, Philosophy and Mysticism attract his sensitive soul for they are the expression of life. His sympathy quickly runs into everything living and he reaches conclusions more with a prophetic insight than with scientific demonstration. He sees and believes. The bent of his being carries him to civilisation in its softer aspects, and his conclusions seem unerring because of the way in which they are reached. If anybody approaches the book with academical spirit, he will be disappointed. On the other hand he will find in it the eloquent appeal of a voice speaking in silence.

DR. MOHENDRA NATH SIRKAR.

NOTES AND NEWS

THE LATE MR. N. CHATTERJEE.

The Maha Bodhi Society has lost by death one more Bengali friend in the person of Mr. N. Chatterjee, Bar-at-Law whom our readers will remember as a regular contributor to our paper at one time. Though not a Buddhist he had always felt that if India is to regain her glory she has to follow the teachings of the Lord Buddha, and whenever he had an opportunity he boldly spoke out what was in his mind. The pages of the *Indian Nation* of which he was the Editor for some time were always open to contributors dealing on Buddhist subjects. His death is a great loss to our work. We express our condolence with the bereaved family.

* * * * *

KASHMIR BUDDHISTS.

We draw the attention of our readers to the memorandum of the Kashmir Buddhists submitted to the Glancy Commission appointed to investigate into the grievances of the subjects of the Kashmir Government and reproduced in this issue. To Buddhists outside India, it may appear strange that there are no less than 40,000 Buddhists in Kashmir. These are mostly of Tibetan origin and inhabit the rugged extreme North East of Kashmir. Their ignorance and poverty are appalling but the Kashmir Government does nothing practically for their uplift. A feeble voice has been raised on their behalf by a number of Buddhists there and we hope the Kashmir Government will not ignore it but investigate into the grievances and do them justice which they deserve as His Highness's most loyal subjects.

* * * * *

MULAGANDHAKUTI VIHARA BUILDING FUND.

Several friends have inquired from us whether the Mulagandhakuti Vihara Fund is still open. As there may be others

also interested in the fund we wish to announce that the fund is still open and contributions may be sent to the Secretary, Maha Bodhi Society. As our readers will notice from the accounts published elsewhere we have yet to make good the sum of Rs. 24,000. We therefore invite all who can afford to send help to do so and thereby enable us to close this fund at an early date.

* * * * *

LONDON BUDDHIST VIHARA.

From reports received from London we have reason to be satisfied that the Buddhist movement is making slow but steady progress. Though financially the Mission is weak to-day owing to the wide spread depression, yet the attendance at meetings are reported to be good. Mr. Broughton is touring the Buddhist countries in the interest of the Mission and we hope he will receive sufficient help to make the life of the Mission safe. The next great work we have to undertake is the construction of the London Vihara. Without a regular Buddhist Vihara and Buddhist Service the Mission cannot be made permanent in London, so we should be failing in our duty towards the Buddhist cause in Europe if we neglect to complete this pioneer work. The need of such a Vihara as a "Symbol of Peace," is never greater than to-day when the peace of the world is again threatened by war clouds in the Far East. There is a sum of about Rs. 42,000 collected for this purpose and another Rs. 40,000 will enable the Society to commence work.

NEWS FROM HOLY ISIPATANA

PREACHING TO THE VILLAGERS.

On the 13th of February, Isipatana witnessed an event which is going to be a permanent feature of the Maha Bodhi Society's work there in years to come. It was a meeting of the villagers at which the simple tenents of Lord Buddha's

teaching were expounded by the Bhikkhus. At the invitation of the Secretary no less than fifty villagers assembled on the compound of the Mulagandhakuti Vihara and heard with rapt attention the speeches of Reds. Srinivasa and Sasanasiri dealing on the life and teaching of the Blessed One. They were delighted beyond expression to get this opportunity of learning something about religion and morality which are so sadly neglected in these days. The second meeting took place on the 23rd when Revd. Sasanasiri spoke on the ten *akusalas*. It was translated into Hindi by Samanera Dhammajoti. Mr. Naggar of the Sarnath Museum and the Secretary presented two books to the two boys who recited the Jayamangala gathas best. On the second day Rajapakse Upasaka gave similar presents to those who recited the Narasiha gathas.

JAPANESE STUDENT AT THE BUDDHIST INSTITUTE.

Revd. Maruyama, a priest of the Nichiren sect of Japan has joined the International Institute for the study of Pali, Hindi and other subjects. He not only attends classes regularly but also conducts worship in the Vihara according to Japanese methods.

VISITORS TO THE VIHARA.

There were hundreds of visitors to the Vihara during the months of January and February. No one who visits the holy site fails to enter the Vihara and go away with happier faces than when they entered. "I leave the temple with a much purer mind than when I first set foot in it" is the remark left by one retired Head Master of a School who had been searching for living institutions. This remark is typical of the feelings of all visitors.

CARPENTRY CLASS.

A carpentry class has been added to the Primary School and several boys have joined it. Rajapakse Upasaka

is in charge and is taking keen interest in the welfare of the boys.

THE SANGHAVASA.

Mr. Alexander Jayasingha of Ratnapura writes:—

"I shall thank you to make arrangements to build 1 room in my name in the Bhikkhu's residence at Sarnath. To meet the cost of same I shall remit the Rs. 500/- in instalments as soon as possible."

While we thank Mr. Jayasingh, for his generous offer, we would request others to follow his example by donating a room each.

FINANCIAL

MULAGANDHAKUTI VIHARA BUILDING ACCOUNT (not final).

RECEIPTS.

	Rs.	A.	P.
By materials taken over by M. Govila ...	1,632	0	0
Compensation from the Govt. of India ...	10,000	0	0
Mrs. Mary E. Foster	30,000	0	0
The Ven. Anagarika Dharmapala ...	15,000	0	0
Received in Calcutta (public subscription)	38,545	9	11
Bauddhaya collection in Ceylon	16,000	0	0
Rs.	111,177	9	11
Deficit	24,448	10	1
Rs.	135,626	4	0

EXPENSES.

	Rs.	A.	P.
Messrs. Sanyal & Son, Contractor ...	14,000	0	0
Architect A. B. Mendies ...	1,778	7	0
Draftsman wages ...	851	2	0
Secretary's travelling expenses ...	438	3	9
Supervision work ...	586	4	9
J. M. Ghose for foundation digging, etc.	254	8	0
Advertisement and Printing	170	3	0
Preparing plans ...	300	0	0
For preparing specifications ...	150	0	0
Engineer's travelling Expenses ...	50	0	0
Munnalal Govila, Contractor for Vihara Work	111,779	14	0
Do. by materials	1,632	0	0
Do. for extra works	830	2	6
Lord Buddha's Image	2,245	7	6
Raghunath Das for Brass door ...	100	0	0
P. Swaries & Co., for tablet	87	12	0
Jessop & Co. ...	33	0	0
Presents	100	0	0
Miscellaneous ...	239	3	6
Rs.	135,626	4	0

MULAGANDHAKUTI VIHARA FUND

[Through an over sight the names of the individual donors of Rs. 31/- sent by Mr. Alexander Jayasingha, Ratnapura, Ceylon, were omitted from the list published last month. We are giving their names below :—

Mrs. M. Wanasundera, Ratnapura, Rs. 10 ; Mudaliyar & Mrs. D. Wanasundera, Rs. 5 ; Harry Abeyratne, Ratnapura, Rs. 5 ; A. A. Punchimenika, Ratnapura, Re. 1 ; Simon S. Jayesinghe, Kahahengama, Re. 1 ; Ranasinghage Peris Appu, Kahahengama, Re. 1 ; K. P. Cornelis Appuhamy, Kahahengama, Re. 1 ; K. Paulis, Palmgarden, Re. 1 ; A. C. Alles, Ratnapura, Rs. 2-8 ; S. S. Senaratne, Ratnapura, Re. 1 ; H. K. Donald Jayasekare, Ratnapura, Rs. 2-8 ; Total Rs. 31.]

Previously acknowledged, Rs. 83,044-14-5. *Collected by L. C. Barua* :—Mr. U. Waruna, Rs. 5 ; Mr. L. O. Ah Him, Rs. 5 ; Mr. Saya Aya, Re. 1 ; Mr. L. C. Baria, Rs. 2 ; Mr. Mg Ba Lwin, Re. 1 ; Mr. A. K. Naidu, Re. 1 ; Mr. Mg. Po Yin, Rs. 8 ; Mr. Mg. Kcikto, As. 8 ; Mr. Mg. Be Doe, As. 8 ; Mr. H. D. Shan, As. 8 ; Total Rs. 17, less As. 4, Commission. Mr. Sarbananda Barua, Rs. 15. *Collected by U. Ohn Shwe, Burma* :—U. Ohn Shwe, Rs. 7 ; U. Ba Shein, Re. 1 ; Daw Ma E. Yin, Re. 1 ; Ma Tin Shwe, As. 8 ; Maung Saw Han, As. 8 ; Maung Tun Khin, As. 8 ; Maung Tun Shin, As. 8 ; Maung Aung Than, As. 6 ; Maung Hla Than, As. 6 ; Ma Than Shin, As. 6 ; Ma Saw Thant, As. 6 ; Maung Ngwe Gaing, Re. 1 ; Chew Qay Haw, Rs. 5 ; Tan Kyauk, Re. 1 ; Y. Hoke Kyet, Rs. 2 ; T. Supoon, Re. 1 ; Yan Boom Sein, Re. 1 ; Eng Hay Sew, Re. 1 ; Tan Pu, Re. 1 ; Y. Shwe Ho Ke, Re. 1 ; Maung Kyi, Re. 1 ; Y. Shwe Kin, Re. 1 ; A. Foke, Re. 1 ; Y. San Tin, Re. 1 ; Y. Han Su, Rs. 5 ; Ah Hain, Rs. 5 ; Daw Hnin Yon, Rs. 5 ; Taw Hon U. Re. 1 ; Ma Saw, Rs. 2 ; U. Con & Ma Kyi, Re. 1 ; Maung Kyaing, Re. 1 ; Maung Po Oh, Re. 1 ; Ma Zan, As. 8 ; Daw Ohn Gaing, Rs. 3 ; Ma Tha Hla, As. 8 ; U. Po Kyan, Rs. 6 ; Ma Mya Nyun & Ma San Lwin, Re. 1 ; Daw Phoo Gaung, Re. 1 ;

Ma E., As. 8 ; Ma Gyi, Re. 1 ; U. Ba Kin, Rs. 3 ; Maung Nyunt, Re. 1 ; U. Pe Kyan, Re. 1 ; Maung Thaung Lwin, Re. 1 ; Ko Ba Than, Re. 1. Total Rs. 72. Mr. S. C. Mookerji, Calcutta, Rs. 140. *Collected at Holy Isipatana during Opening Ceremony*:—Mr. C. M. Mudiana, Ceylon, Rs. 5-8 ; Mr. E. G. Punchikiri, Ceylon, Rs. 2 ; Mr. R. A. David Perera, Colombo, Rs. 50 ; Mr. Thomas Appuhamy, Rs. 5 ; Mr. G. D. Girigidi Appuhamy and Dharma Dasa, Kurunagala, Rs. 71-1 ; Mr. D. D. W. Siriwardhana, Nugegoda, Rs. 5 ; Mr. K. D. David Appuhamy, Nugegoda, Rs. 5 ; Mr. H. D. James, Colombo, Rs. 10 ; Mr. S. Dines Silva, Kalutara, Rs. 10 ; Mr. K. E. Silva, Colombo, Rs. 5 ; Mr. Podie, Appuhamy, Colombo, Re. 1 ; Mr. H. V. D. Silva, Colombo, Re. 1 ; Mr. M. A. D. Perera, Colombo, Rs. 5-13-6 ; Mr. T. D. Odris Appuhamy, Kalutara, Rs. 5 ; Mr. D. B. Siriwardhana, Kalutara, Rs. 5 ; Mr. K. Romanis Perera, Kalutara, Rs. 15-9 ; Mr. M. L. Pedrick Appuhamy, Kaikawala, Rs. 15 ; Mr. M. L. Hendrick Appuhamy, Kaikawala, Rs. 15 ; Mr. M. L. D. Wickramaratna, Kaikawala, Rs. 5 ; Mrs. M. L. Karunawati, Kaikawala, Rs. 5 ; Mrs. A. A. De Nonnohamine, Kaikawala, Rs. 10 ; Mr. A. D. Aronsingho Appuhamy, Kaikawala, Rs. 5 ; GRAND TOTAL Rs. 83,545-9-11.

(To be Continued)

Mulagandhakuti Vihara Buddha Image

Receipts	Rs.	A.	P.	Expenses	Rs.	A.	P.
Warakaulle Lekam Mahatmaya ...	1,000	0	0	Principal, Jaipur School of Art for making the Image of Lord Buddha	1,000	0	0
Deficit	1,245	7	6	Railway Freight for bringing the image to Sarnath	684	0	0
				Packing charges ...	165	0	0
				Golab Mistry's expenses during stay at Sarnath, etc.	100	0	0
				Present to Golab Mistry	100	0	0
				Trips to Jaipur and back	135	12	0
				Miscellaneous expenses	60	11	6
Total Rs.	2,245	7	6	Total Rs.	2,245	7	6

Maha-Bodhi Journal

Statement of Receipts and Expenditure for January 1932.

Receipts	Rs.	A.	P.	Expenses	Rs.	A.	P.
Subscriptions received				Stamp	74	13	0
at Sarnath ...	53	1	0	Blocks	30	0	0
at Calcutta ...	316	11	0	Paper for Nov.-Dec. ...	124	3	3
				Printing bill for Oct. ...	127	8	0
				Petty expenses ...	0	10	0
	369	12	0		357	2	3

The Publications Received in Exchange of

THE MAHA BODHI

The Advertiser, Baroda. *The Annals of Bhandarkar Oriental Research Institute*, Poona. *The Buddhist Annual of Ceylon*. *The British Buddhist*, London. *Buddhism in England*, London. *The Buddhist*, *Y. M. B. A.*, Colombo. *The Bouddhavani*, Rangoon. *The Calcutta Review*, Calcutta. *The Djwa* (French), Indo China. *The Dawn* Hydrabad. *The Bukka*, Japan. *The East and West*, New York. *The Eastern Buddhist*, Japan. *The Home and Homeopathy*, Calcutta. *The Indian Social Reformer*, Bombay. *The India Antiquary*, Bombay. *The Indian Historical Quarterly*, Calcutta. *The Journal of Behar and Orissa Research Society*, Patna. *The Journal of the Madras Historical Quarterly*, Madras. *The Journal of Andhra Historical Quarterly*, Andhra. *The Le Extreme of Asia* (French), Indo-China. *Japan*, San Francisco. *The Kalpaka*, South India. *The Memoirs of Archæological Survey of India*, Calcutta. *The Museum of Fine Arts Bulletin*, Boston, Mass. *The New Burma*, Rangoon. *The Navavidan*, Calcutta. *The New Age*, Calcutta. *The Open Court*, Chicago. *The Aryan Path*, Bombay. *The Monist*, Chicago. *The Annual Reports, Archæological Survey of India*, Calcutta. *The Prabuddha Bharata*, Calcutta. *The Sanga Sakti*, Rangoon. *The Siam*, Rangoon. *The Sinhala Bouddhaya*, Colombo. *The Travel Bulletin*, New York. *The Theosophist*, Madras. *Theosophy in India*, Benares. *The Telegu Samachar*, Bombay. *The Triveni*, Madras. *The Vedic Magazine*, Lahore. *The Vedanta Kesari*, Madras. *The Visva Bharati*, Calcutta. *The Vidyodaya*, (Sinhalese) Colombo. *The Annual Reports of Ceylon Archæological Survey*, Colombo. *The Annual Reports of Royal Asiatic Society*, Bombay. *The Annual Reports of Royal Asiatic Society*, Colombo. *The Review of Philosophy*, Poona. *The Indian Nation* (Daily), Patna. *The Bengalee* (Daily), Calcutta. *The Bhugol* (Hindi), Allahabad. *The Humanist*, Bangalore. *The Property*, Calcutta. *The Jayasaree* (Bengalee), Dacca. *The C. S. S. Review*, Poona.. *They Dayal Bagh Herald*, Dayalbag. *The World Theosophy*, Los Angeles. *The Prabartak*, Chandernagore. *The Calamus*, Dublin. *The Now and Then*, London. *The Akbar*, Hydrabad. *The Visala Bharat (Hindi)*, Calcutta. *The Indian Literary Review*, Bombay. *Health and Welfare*, Lucknow. *The Asiatic Review*, London. *The Longevity*, Madras. *The Roerich Museum Bulletin*, New York.

LEGACIES AND DONATIONS

Are needed by the Maha Bodhi Society for the maintenance of the following meritorious institutions:—

(1) **MULAGANDHAKUTI VIHARA AND INTERNATIONAL BUDDHIST INSTITUTE AT HOLY ISIPATANA, SARNATH, BENARES.**

(*a*) MULAGANDHAKUTI VIHARA, built at the holy spot after 800 years for the enshrinement of the Holy Relics of the Lord Buddha. Nothing can be more meritorious than to help this great work. Don't fail to visit the Vihara.

(*b*) MULAGANDHAKUTI VIHARA LIBRARY, building under construction. Cost Rs. 8,000. Equipment Rs. 5,000. Funds are urgently required. Books, manuscripts, Buddhist art works etc., are thankfully accepted.

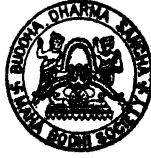
(*c*) FREE DISPENSARY. Estimated cost of building Rs. 2,000. We solicit your help to start this very necessary piece of work for the poor villagers.

(*d*) INTERNATIONAL BUDDHIST INSTITUTE started for the proper training of Bhikkhus for Buddhist Missionary Work, study of Buddhism in all its aspects and as the nucleus of a future Buddhist University on the lines of the Universities of Nalanda, Vikramasila, etc., and as an international centre for Buddhist work. Legacies and donations are earnestly solicited to make this scheme a success. Help to maintain the Samaneras already undergoing training. Cost of supporting one Samanera is Rs. 25/- per month.

(*e*) MAHA BODHI FREE SCHOOL gives elementary education to about 50 village children. Monthly expenditure Rs. 40. Help this humanitarian work.



CHUNAR STONE IMAGE OF LORD BUDDHA
THE MULAGANDHAKUTI VIHARA, HOLY ISIPATANA.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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BUDDHAPADA

BY G. CONSTANT LOUNSBERY.

To walk in utter purity of heart
Wishing no evil unto anything
Beast, bird, or man, where in the self same spring
Of life is manifest, and so, apart
To meditate, although we play the part
Which is our actor's role, conscious, knowing
The show a transient mirage of nothing;
This is the Buddha path across the mart.
Fragile and fugitive, fickle and fair
This life and that, while deep beneath the Show
Is hid Reality and this, we know,
Is the still ending of the long nightmare,
There (where the many are again the one)
Is utter peace, all suffering undone,



THE VEN. SRI DEVAMITTA DHAMMAPALA AT THE PARLIAMENT OF RELIGIONS, CHICAGO.*

The interest of this long protracted session culminated in the brief closing Address of the Buddhist delegate, Mr. H. Dharmapala, of Ceylon. The person and utterances of this speaker made an impression on the assembly that is preserved in a letter published at the time.

"With his black curly locks thrown from his broad brow, his keen clear eyes fixed upon the audience, his long brown fingers emphasizing the utterances of his vibrant voice, he looked the very image of a propagandist, and one trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha and to spread the "Light of Asia" throughout the civilized world."

—(*St. Louis Observer, Sept. 21st, 1893*).

SPEECH OF H. DHARMAPALA.

FRIENDS,

I bring to you the good wishes of four hundred and seventy-five millions of Buddhists, the blessings and the peace of the religious founder of that system which has

* *From the Official History of "The World's Parliament of Religions," Vol. I, edited by J. H. Barrows, D.D.*

prevailed so many centuries in Asia, which has made Asia mild, and which is today, in its twenty-fourth century of existence, the prevailing religion of those countries. I have sacrificed the greatest of all work to attend this Parliament; I have left the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. When I read the programme of this Parliament of religions I saw it was simply the re-echo of a great consummation which the Indian Buddhists accomplished twenty-four centuries ago.

At that time Asoka, the great emperor, held a council, in the city of Patna, of thousand scholars, which was in session for seven months. The proceedings were epitomised and carved on rock and scattered all over the Indian peninsula and the then known globe. After the consummation of that programme the great Emperor sent gentle teachers, the mild disciples of Buddha, in the garb that you see on this platform, to instruct the world. In that plain garb they went across the deep rivers, across the Himalayas, to the plains of Mongolia and of China and to the far-off beautiful isles, the empire of the rising sun; and the influence of that congress, held twenty-one centuries ago, is today a living power, for you everywhere see mildness in Asia.

Go to any Buddhist country and where do you find such healthy compassion and tolerance as you find there? Go to Japan, and what do you see? The noblest lesson of tolerance and gentleness. Go to any of the Buddhist countries and you will see the carrying out of the

programme adopted at the congress called by the Emperor Asoka.

Why do I come here today? Because I find in this new city, in this land of freedom, the very place where that programme can also be carried out. For one year I meditated whether this Parliament would be a success. Then I wrote to Dr. Barrows that this would be the proudest occasion of modern history and the crowning work of nineteen centuries. Yes, friends, if you are serious, if you are unselfish, if you are altruistic, this programme can be carried out and the twentieth century will see the teachings of the meek and lowly Jesus accomplished.

I hope in this great city, the youngest of all cities, this programme will be carried out, and that the name of Dr. Barrows will shine forth as the American Asoka. And I hope that the noble lessons of tolerance learned in the majestic assembly will result in the dawning of universal peace which will last for twenty centuries more.





H. DHARMAPALA (NOW SRI DEVAMITTA DHAMMAPALA)
AS THE BUDDHIST DELEGATE TO THE WORLD'S PARLIAMENT OF RELIGIONS AT CHICAGO, 1893.



THE VEN SRI DEVAMITTA DHAMMAPALA
AT THE TIME HE ATTENDED THE WORLD'S PARLIAMENT
OF RELIGIONS, CHICAGO, 1893

MESSAGE FROM Prof. NICHOLAS DE ROERICH

TO THE MAHA-BODHI SOCIETY, CALCUTTA.

My dear Friends:

On memorable days one should always think about those matters which should not be forgotten. During the days of the hard material world-crisis, let us look back on the causes, which originated such wide-spread calamity. One should have expected that the discoveries and inventions of the last years should have given humanity new unusual possibilities. The means of communications: submarine and ships, underground and overground railways and all aircrafts, render their services for a speedy interexchange and, it would seem, for an unheard intense activity.

But instead of expected welfare, we find everywhere disaster and misfortune. In the apparently most prosperous countries terrifying huge armies of many millions of unemployed gather. What joy could bring to humanity the above-mentioned multifarious ways of communication?

Let us weigh in mind the transported goods: is there amongst the merchandise allotted a sufficient and dignified place to true spiritual values? It has been said and repeated over again: "Man cannot live of bread alone!" And if to humanity have been given such unusual facilities of transportation and communication, then first of all they should carry spiritual treasures.

Those treasures, by which the most powerful countries were formed. Those treasures which created the beautiful epochs of renaissance, of re-birth of highest Culture, before which at present our hearts enthusiastically tremor.

If we do not recall again those great treasures of the spirit, then what bottomless darkness would be our goal! But let us not forget that difficulties always contain in themselves great possibilities. And the most difficult material hardships always give an impulse towards true spiritual search and achievements. And when the transported goods, underground and by air, will be balanced by spiritual strivings and achievements, then constructive solutions of seemingly unsolvable problems will descend on mankind as a beautiful light-bearing Messenger.

Teachings forsee also difficulties, but after them is always predicted a radiant era. May this change not remain abstract, but may it fertilize the creative thinking of humanity, uplifting it on wings towards positive constructiveness.

When we remember of the partly still hidden remains of Sarnath, Nalanda, Kapilavastu and other memorable places of India, Ceylon, Nepal and Indo-china, the thought strikes us, why these historical places should still be in ruins? Could they not, like many other monuments, be still standing, and inspire human minds?

But near these ancient sites we see already new structures and we know how much is predestined and

verily every year brings new relics and revelations. "Peace be to all beings"—thus these relics ordain. May this Command not remain in the air, abstract,—but may it blossom like a flame, with silverish lotus petals, innumerable, as is the number of striving hearts.

"Peace to all beings!"

N. Roerich

Himalayas.
March 24th, 1932.

IF ALL BECOME MONKS

BY AN ITALIAN BUDDHIST MONK.

Meditation teaches Renunciation. Renunciation gives the Nibbâna.

Therefore Renounce! Renounce! Renounce! Renunciation is the shortest, quickest, and Only Way to attain the Highest Wisdom, the Highest Nibbâna.

But people always ask: "Suppose everybody renounce the world, what will happen to the world?"

The answer is: "If all renounce the world, they will lose this **unreal world,** *and will win* **The Real Nibbana !** *Which is better, this unreal world or* **The Real Nibbana ?"**

But some foolish people are not satisfied with this Noble Answer. So they persistently ask: "What will the Monks eat if there are no laymen to feed them?"

Let me answer this question in the form of a Dream story:

A Vision of Celestial India

A Supreme Buddha appeared in the world. He preached so eloquently about Monkhood, The Virgin Life of Perfect Celibacy, The Life of God, that the whole world placed their faith in Him and became Monks. Men, women, and children, old and young, of all classes and races became Monks. The whole World became One Huge Monastery.

Henceforth no one tilled the soil, for the people were engaged in tilling the far more precious soil of Their Own Heart.

And as the Monks found Spiritual Nourishment more delicious than material nourishment, They spent their time in Meditation, and lived on whatever fruits and nuts fell to the ground.

Their Hearts were Pure, ever overflowing with Boundless Loving-kindness. So the air became sweet, and They lived on Bliss like the Pure Devas.

Of course the Devas came down and offered their services; but the Monks had no need of Them, for They were greater than the Devas, and more powerful.

All diseases ceased except Decay, Hunger, and Craving; and even these were on the wane.

As there were no marriages, no children were born to take the place of those who died. Hence there was a steady decrease in population.

Jungles sprang up on all sides; and the Monks had an abundant supply of all sorts of fruits and nuts which fell on the ground through Maturity.

As the Monks increased in Virtue, the Earth became sweet and delicious. New Beings appeared in the world by spontaneous generation as in the Devalokas.

There were neither Male nor Female, for Lust had ceased as at the beginning of the world.

No wars, no law-suits, no quarrels, no hospitals, no police, no robbers, no prisons—Verily, the Earth had become a Paradise, a Foretaste of Nibbana!

No killing, no stealing, no impurity, no lying, no intoxicants,—who will say that the Monk Life is not the Highest in the world?

There were no houses, for houses are the abodes of Lust. The Celestial Canopy of Jewelled Stars was their Roof and Shelter.

As the Mighty Earth became continually swept by Boundless Waves of Virtue, Loving-kindness, Wisdom, it became sweet and delicious. And the Monks had no need to pick fruits and nuts. They ate the delicious earth of which our bodies are made.

By Psychic Power they could fly through space and visit all of the 10 Thousand Worlds. The nourishment of the 10 Thousand Worlds was at their disposal. Who will say that the Monks lacked nourishment?

How much we owe to the Monks, the Saviours of

the World! They keep the world in position, and prevent it from toppling over!

By the Power of Thought They could create or destroy the World. But They had no need to destroy enemies. For where there is Boundless Loving-kindness, there are no enemies. Boundless Loving-kindness is the Greatest of all Weapons!

Doesn't this Noble Vision of Celestial India show the Way to the Regeneration of Earthly India?

The Brahmacariya Life is the **only** *remedy!*

Where there is Virtue and Celibacy, there is Paradise and Happiness! Where there is lust and marriage, there is Hell and Pain!

Let the Sangha be established in India, and India will become One Huge Monastery. Let India become One Huge Monastery, and earthly India will be transformed into Celestial India.

India is the Holy Land par excellence, the Land of Buddhas and Bodhisatvas! Every grain of sand is Sacred in Sacred India! India is the Puñña-Bhumi—"Land of Merit" of the World!

Then let the Sangha be established in India, and the Glorious days of old will live again to-day! Let all noble Indians renounce the family life, and they will cause a great light, the greatest light, the light of Virtue to shine all over India! Let all noble Indians wander forth into the glorious homeless life, and the noble vision of Celestial India will become a reality here and now!

Renounce! Renounce! Renounce! and

India will be transformed into a wondrous Paradise, the glorious Heavenland of the whole world! Let the Sangha rule India, and India will rule the whole world! How? By the weapon of loving-kindness, the greatest of all weapons!

This is the noble vision of Celestial India! "The Castle in the air has been built! Now let us place the foundation beneath it." How?

BY BECOMING MONKS!!

THE BUDDHA IN THE WRITINGS OF DANTE AND MARCO POLO

By Senator Giuseppe De Lorenzo

In mediæval Europe the first sure information about Buddha and his holy doctrine is to be found in Italy, in the writings of Dante and Marco Polo.

Some years ago my great friend and Indologist Dr. K. E. Neumann, about whom I have already written in the 1st number, Vol. XL of "The Maha Bodhi" (January 2475/1932) drew my attention to a passage of Dante's "Divina Comedia."

"A few years ago," he wrote to me in April 1913, "I have found in Dante (*Paradiso*, XIX. 70-75) something very beautiful:

Un uom nasce alla riva
dell'Indò, e quivi non è chi ragioni
di Christo, né chi legga, né chi scriva ;
e tutti i suoi voleri ed atti buoni
sono, quanto ragione umana vede,
senza peccato in vita o in sermoni."

"A man
Is born on Indus' banks, and none is there
Who speaks of Christ, nor who doth read nor write ;

And all his inclinations and his acts,
As far as human reason sees, are good ;
And he offendeth not in word or deed . . . !"

Of course this example is introduced by Dante, after his manner, with dogmatical aims. But the example in itself is so well chosen and written that it may and should be considered in each single word as a forefelt and foreseen impress of the Buddha. It is certainly wonderful as everything in these lines possesses a perfect equilibrium though in the simplest form, and sometimes resounds like an echo of our famous texts, nay, evokes them with genial intuition as in :

"And he offendeth not in word or deed"

How precious is the irony (throughout natural, not caused, and for that striking and modern in its oldness).

. . . and none is there
Who speaks of Christ, nor who doth read nor write.

In these triplets Dante created something wonderful for us : they may be regarded as the best motto ; so Buddhistic, nay Gotamic, are they in both form and essence :

"A man
Is born on Indus' banks, and none is there
Who speaks of Christ, nor who doth read nor write ;
And all his inclinations and his acts,
As far as human reason sees, are good ;
And he offendeth not in word or deed . . . !"

With this subtle observation and with his learned comment Neumann, the Indologist, paves new ways for the students of Dante. For what is worthy of consideration in these lines is the fact that Dante, in order to give an example of a man pure and sinless, but not a baptized Christian, chose an Indian, creating a perfect representation of the Indian ascetic in general, and of the Buddhist holy man in particular.

A mere chance? A mysterious genial intuition? Or, rather, a knowledge, more or less perfect, of reality? Dante knew all the sciences of his own times. From Greek culture he had

derived, like Petrarca, a vague knowledge of the wise gimnosophists of India. He must have known, with certainty, as later was the case with the painter of Camposanto of Pisa, the legend of Buddha, brought from India in the VIth century A.D. by John, the monk, as the story of Barlaam and Joaseph, and spread then, with its different apologues and episodes, in the stories of Boccaccio, John Gower and in the "Gesta Romanorum," down to Shakespeare. But Dante chiefly derived his knowledge from Marco Polo's travels. Marco Polo became a prisoner of Genoa in the battle of Curzola on November 7th 1298. While a prisoner from 1298 to 1299, he dictated to his friend Rusticiano da Pisa, in broken French, the tale of his travels. In 1307, when Marco Polo had been free seven years, he gave a correct copy to Thibault de Cepoy. But already before 1307 the book was famous and it had been already translated into several Italian redactions, specially at Venice and Florence, as it is witnessed by the Codex Magliabechianus II, IV, 98, written in Florence by Michael Ormanni who died in 1309 A.O. "Now it is almost impossible that Dante, to whom every field of human science was familiar, did not know the tale of the great traveller. In the days in which he composed his "Comedia" Marco Polo was famous and known everywhere. The very tale of Ser Marco Polo, when compared with the above-mentioned lines of Dante gives us its best confirmation.

Marco Polo indeed, speaking of India, describes, first of all, the Brahmins, in their simpleness and honesty, with a precision almost modern: "This is a province of Brahmins and from where they firstly came. They are said to be the best merchants and also the most loyal men in the world, who would never tell a lie for any reason. They don't eat meat, nor drink wine but live a pure life, considering as sin the killing of animals and the loving of other women, except their own wives. All Brahmins are distinguished by a thread of cotton they wear on their body, over the left shoulder and across their breast (the sacred thread of Brahmins)."

He describes then, the yogis and the Jains: "They are called Jains and wear no dress for penitence. They use instead of plates or bowls the leaves of certain trees, but not when they are green, for they think that green leaves have souls and would be a sin to kill them. They abstain from doing things, which in their opinion might be the cause of sin. And when they are asked why they go about without any dress on them, they reply: 'Because we did not bring anything to this world, and so ask nothing from this world......' It is told that they would not kill any animal in the world, either fleas or mice or flies, for they think them to have a soul. For the same reason they don't eat anything green, be it grass or fruits. They sleep bare on the ground and fast, all the year long, on bread and water." After having so described these bare holy men, reminding to the Christian the figure of St. Francis of Assisi, Marco Polo relates the legend of Buddha, with such vivacity and precision, as to make us think that he with certainty took note of the tale heard in Ceylon: "This Sagamoni Borcan (*Sagamoni*=Sakyamuni and *Borcan* is the same as Buddho: see *"The Book of Marco Polo"* edited by Sir Henry Yule, London 1903, Vol. II, page 320) was the best man they have ever had among them and their first saint. He was the son of a wealthy and powerful king, and was so good as to avoid all kinds of worldly pleasures."

Then Marco Polo relates how the king tried all means to sorround his young son with riches and beautiful sights: palaces wonderfully decorated, gardens, charming girls, that he might not have any vision of sorrow.

"Now he had lived always indoors, and he had never seen either a corpse or a sick man: but one day his father wanted him to ride in his company outside the gardens of the royal palace. But during the cavalcade they met a funeral, and the young prince said to his father: "What means all this?" "It is a dead man, son," answered the father. "Do all men die?—" "Yes, son."—The young man replied nothing and remained thinking. Going on their way, they found an old

toothless man, crushed down by his weakness. The young prince kept silence, but when back in his palace he said that as he, like all men, was condemned to disease and death, his only wish was now to renounce this poor world and seek for the ever-lasting one. On that very moment he left his beautiful palace and went up a famous mountain, and there lived all his life-long as a saint. And had he been a baptized Christian, certainly he would have been considered a great saint."

Now it is undeniable that in this tale, which seems almost a literal translation from the old Buddhist texts (see XIVth discourse of *Dighanikāya*) one not only can find the hint for a comparison between St. Francis and Buddha, but also mark that Dante's lines are the poetical expression of Marco Polo's tale :

> But unbaptized he dies, and void of faith :
> Where is the justice that condemns him ? where
> His blame, if he believeth not ?

It would be of great use for students, if both Dantist and Indologist were led to study this possible affinity between Dante and India. They would perhaps find out that, in this too, in the study of human values, we arrive face to face with the majestic land, crowned by the lofty glaciers of Himalaya, crossed by the powerful streams of the Indus and of the Gangā, girt by the immense sounding waves of the Ocean, and enlightening the world with Buddha's doctrine, which is above space and time.



Mrs. RHYS DAVIDS AND "THE HIGHER CRITICISM"

By Arya-Dhamma.

Mrs. Rhys Davids is perhaps the most brilliant Pāli scholar the West has yet produced. The only possible exception was her late distinguished teacher and husband. But even he lacked the rare philosophical equipment, which his pupil possessed to a marked degree. The veteran scholar was too modest to tackle the Abhidhamma books. Nothing daunted, as early as three decades ago, Mrs. Rhys Davids grappled with the Dhammasangani and gave to an astonished world her first fruits in that rich field of profound psychological enquiry. So long as she remained a learner (sekhā) under the tuition and guidance of her mentor, she proved true to the genuine Theravāda tradition of Anatta. Once that restraining influence was removed, and perhaps goaded on by another untoward event which cast a shadow on her life, she has drifted away till she was caught up in the meshes of that unholy thing—spiritualism. The quondam advocate of Anattā has performed a volte face and now assumed the role of a true-blue and even vociferous atmanist, having recanted her reasoned conclusions and jettisoned her cherished beliefs. Two of her latest works are: "Gotama The Man" and "Sākya or Buddhist Origins," the former worded in a quaint, uncouth and archaic jargon, making confusion worse confounded of a difficult subject, and the latter luckily couched in more tolerable language 'understanded of the people.'

These two brochures embody her latest vagaries, which may be euphemistically termed Buddhist 'higher criticism," but more appropriately called pedantic hypocriticism. The sum and substance of them are an elaborate effort with the one aim to prove her foregone conclusion: that the great Anattavādi was not so after all, but only a thinly disguised

Atta-vādi. The only redeeming feature is her transparent honesty. But it is said, that even the way to hell is paved with good intentions. The evil is all the more on that account.

The specific teaching of Anattā runs like a streak of scarlet right through the Piṭakas. And it is this unique doctrine that differentiates Buddhism from all other religions of the world. The very first discourse on 'The Turning of the wheel of the Law' was addressed to five select humans, amidst a host of devas and brahmas. But none of them, be it noted, attained Arahat-hood and only one of the five bhikkhūs, namely Añña-kondañña gained 'the spotless eye of Truth.' It was, when the Teacher delivered His second sermon, Anatta-lakkhana-sutta, that all the five won to the crown of Arahatship. What is the reason? What is the cause that the first sermon failed to induce full saint-hood in any one of the five pupils, let alone the myriad hosts of the heavens? The highly religious value of the Anattā teaching, we submit, is the answer. Although Anattā is implicit in Sammā-diṭṭhi, it needed the complete explicit elucidation of the second sermon to bring about full realisation. The general idea of Anattā implied in the First Step of the Path barely sufficed to do away with the gross fetter of Sakkāya-diṭṭhi, which a Sotāpanna has to break asunder. But complete realisation of Anattā was a *sine qua non* for an arhat to get rid of the finer fetters of Māna, Uddhacca and Avijjā. Moreover the profound significance of the Anattā-teaching is evidenced by the remarkable fact, that it is placed at the very fore-front in Brahmajāla, a sutta of the Digha-nikāya. It forms the main theme of the very first dialogue of the Kathāvatthu and also of the later Milindapanha.

It must be at once said to the credit of Mrs. Rhys Davids, that in her earlier writings she made due acknowledgment of the profound value of this fact. But in her later 'higher criticism,' be it noted after her conversion to atmanism, she goes back and is bent upon upsetting all her previous conclusions.

With this mental revolution, the authoress addresses herself to the task of adding yet another to the translations galore of the Dhammapada. There is perhaps no more popular or more important portion of the Dhamma, and readers the world over cannot be too thankful to her for bringing her ripe scholarship and critical acumen to bear on it. But we Buddhists are most unfortunate in our well-meaning friends and even staunch adherents. Mrs. Rhys Davids with the best will in the world aims at bringing out a translation to excel all the existing ones, ranging from Fausböll's Latin version down to the metrical rendering of Mr. Woodword. But, lo and behold, she makes a sorry haste of it. Verily, the mountain laboured and brought forth a mouse!

Mrs. Rhys Davids begins her 'higher criticism' of the Dhammapada-text, with a whimsical attempt at separating the teaching of the Master from what she fancies are monkish grafts of later days. She prints in bold characters some of the verses, and even parts of verses, which she picks out at random and labels as the original teaching of the founder, relegating to smaller type the alleged interpolations and additions of the scholastics.

Were it not so heart-rending, it would prove an interesting pre-occupation to go through the whole gamut of her hyper-criticism. Suffice it however to place before the reader Mrs. Rhys Davids' reconstruction of the famous opening verse of the texts, so sacred to the hearts of believers. She lays sacrilegious hands and cruelly emasculates it as follows:

Attā pubbangamam cittam
Attā seṭṭham attamagam,
paduṭṭhatto ce puriso bhāsativā karotivā, etc. etc.

Here is the atmanist unmasked! Nor is this all. Better gems follow. If there are other verses in the book which are fraught with equally profound meaning, they are those three standard gāthās, which have become classics among both

Buddhists and non-Buddhists alike, namely the 277th, 278th and 279th verses:—

Sabbe sankhārā aniccāti, etc.
Sabbe Sankhārā dukkhāti, etc.
Sabbe dhammā anattāti, etc.*

which she translates as follows:—

"Transient is all men think and do," etc.
"Woeful is all men think and do," etc.
"Without the self men think and do," etc.

Our authoress thus translates both *sankhārā* and *dhammā* by the same words, what 'all men think and do,' thereby making a pitiful mess of the right meaning. Why does she omit *sabbe* in the third verse? Had she only condescended to come down from her high pedestal and followed the commentator Buddhaghosha, for whom by the way she has nothing but cheap contempt, the woeful catastrophe would have been averted. But why Buddhaghosha when there is Mrs. Rhys Davids! The exigency of poetic license is perhaps her only excuse for this deplorable lapse. We are at a loss to understand how she can possibly justify her rendering by the same English words, those two highly technical terms, with divergent meanings. The translator's *atta-diṭṭhi* here has got the better of the scholar. So she strains the meaning to accord with her foregone conclusion of atta-vāda, thus making utter non-sense of the third verse. *Dhammā* here, as the veriest tyro and the merest sāmanera knows, comprises not only what 'all men think and do,' but also all component things even including the unconditioned element of Nibbāna. To crown her marvellous feat, she comes to grief at what we may, with all respect, call the *pons asi norum* of Dhammapada-expositors, namely the 294th and 295th gāthās:—

Mātaram pitaram hantvā.
Rājāno dve ca khattiye, etc.

* Mr. Woodword here meets with an even worse fate. He makes a slip in the rendering, and repeats a worse mistake in the erratum.

The verbal rendering here is, of course, possible enough, but our learned critic meets her Waterloo in the foot-note, which she is tempted at a weak moment to append as follows:—

"The violent anti-thesis in acts and subsequent betterment possible in a man have led to sophisticated explanation in commentary, accepted by writers. To the Christian the regenerate murderer should present no difficulties." Reject the commentator's 'sophisticated explanation,' the gāthās confront the Buddhists with an insurmountable absurdity. The pity of it is that our learned critic is blissfully ignorant of the elementary Buddhist teaching: that a person guilty of an ānantariya-kamma never can be or become an arhat in that life. So, taken literally, these two well-known verses become veriest non-sense. We defy the most eminent philologist to make sense out of these two verses, without recourse to the despised commentators. Verily, this is just retribution for the contempt, which some writers have heaped upon Buddhaghosha, Buddha-datta, Dhammapāla and other expositors, of immortal fame.

The German Buddhist scholar Dr. George Grimm has produced a best-seller entitled "The doctrine of the Buddha," which is only marred by this same flaw of atmanist bias. Quite unlike his eminent compatriot Dr. Paul Dahlke, he attempts to be-little the venerable Buddhaghosha in these words: "The later actual commentaries are worshipped with such a reverence that in the end one might easily forget that to the authors of this exegetical literature there also once lived a Buddha. . . . . Why a Buddhaghosha? Why all the other commentators when you could have the Buddha-word in the original?" For the very simple reason, we venture to reply: Lest self-sufficient German and English scholars of this very learned twentieth century trip and fall. Retribution immediately overtakes poor Dr. Grimm. Ignoring the commentator he errs in the distinguished company of Mrs. Rhys Davids and others, when on page 321 of his book, he is confronted with the self-same 294th and 295th verses of the Dhammapada. He

falls into the same egregious error, when he writes that an arhat may even have killed father and mother and yet goes scot-free. A most painful travesty of the Buddhist teaching was never penned by any writer. We beseech western scholars to learn of their follies and mistakes and to cultivate even a modicum of humility after this bitter experience.

On our part, it is needless to add that we do not for a moment say that the commentaries, or any exegesis whatever for that matter, must take a higher place or equal rank with the sacred canon. By no means. But all canons of legitimate criticism agree in one thing, that all true students of the Dhamma cannot afford to overlook the interpretations of previous scholars, scholastic or otherwise.

In the East it is a common maxim, that those who wish to learn (ye keci sikkhā-kāmā) should sit at the feet of a teacher, having first humbled themselves even as the rug, whereon the teacher cleanses his feet. Those, who follow this counsel of perfection, have a right to enter the holy temple of knowledge, others with pride of heart and head will have the door rightly barred against them.

On the portals of every academy in the West must be inscribed the motto:

"Learn before you teach."

ARYA-DHAMMA.



BUDDHISM IN JAPAN

BY M. HARA, CONSUL FOR JAPAN, CALCUTTA.

Buddhism and Civilization.—The debt Japan owes to Buddhism, especially in early days, in the development of her civilization must be said to be incalculable. The study of the masterly specimens of sculpture, painting and architecture, as preserved in Nara and Kyoto, the treasures kept in Horyu-ji, itself a splendid Buddhist structure, classical works of ancient writers, and so forth make one doubt whether without the help of Buddhism, accompanied as it was by the introduction of the material civilization prevailing in India, China, and Korea, which were more advanced than Japan in those days, it would have been possible for Japan to attain such a high stage of refinement as she presented when she opened her doors to foreign intercourse. Further, Buddhism was a foster mother and guardian of learning when the country was torn by civil strife in the Kamakura and Ashikaga periods. It supplied an inspiring factor in moulding the Samurais' code of honour universally known as Bushido and has also deeply tinged our literature and art. The high priests of ancient days guided the people and furnished models in matters of social welfare, taught them how to build roads and bridges, and introduced useful plants from China and Korea. Driven by their fervent desire to study the doctrine they dared even to face the perils of the sea and crossed to China in frail crafts.

Buddhism and the Imperial Court.—During the period of its ascendency Buddhism stood in high favour with the Court, reducing Shintoism and Confucianism to comparatively insignificant positions. Such close relation bound it with the Court prior to the Restoration, that Princes of the Blood were customarily installed as head priests at one

or other noted monastery. At the time of the Restoration, the Prince-abbot of Ninna-ji, Kyoto, was ordered to return to secular life, and as Prince Komatsu, he led an Imperial army sent to subjugate the rebellious followers of the fallen Shogunate. Prince Kita-Shirakawa was also a Prince-abbot of Kan-ei-ji, Tokyo. It was in consideration of the past relation that the Court conferred titles of nobility on the chief abbots of the three headquarters of the Shainshu sect, when the peerage was instituted in 1884.

Buddhist Sects.—The earliest Buddhist sects in Japan were all introduced from China and India during the Nara Period, and these are Sanron, Hosso, Joyitsu, Kusha, Ritsu and Kegon. Of these only Hosso, Kegon and Ritsu have survived, though more as relics of historical interest than religious sects of living force. As classical models of our ancient Buddhist architecture introduced from China and Korea, the existing temples of these time-honoured sects possess in-estimable value. They are the head-temples of the Hosso sect, the celebrated Horyu-ji near Nara, Kofuku-ji and Yakushi-ji in Nara, the Todai-ji in Nara for Kegon, and Toshodai-ji, in Nara for Ritsu. The rise of Tendai and Shingon which tried to reconcile the Buddhist doctrine with the Shintoist prejudice marks the development of Buddhism as a popular religion.

For about four hundred years till the rise of a military regency in Kamakura, the two sects had full sway not only on matters of religious belief but even on secular affairs. Their headquarters, one on Mt. Hiyei and the other on Mt. Koya, grew so powerful that they even defied the command of the Central Government. Corruption and degeneration soon followed and the two sects were reduced to a state of impotence and ineptitude. It was not long after the need for new faith was supplied by the rise of the Zen sect as introduced from China by Yeisai (1140-1215) and Dogen (1199-1253), and especially by the establishment of the Yusu-nembutsu sect by Ryonin in 1117, the

Jodo by Honen in 1174, the Shin by Shinran (1173-1262), the Nichiren or Hokke by Nichiren (1222-1281) and the Ji by Ippen (1239-1289). Of the above, the Zen stands apart as a doctrine that originated in China. It demands of its followers a certain form of bodily and mental discipline as a means of attaining enlightenment and found many zealous believers in those troubled days among warriors who were weary of a life of bloodshed and worldliness, and hence incidentally contributed to the development of Japanese knighthood commonly called Bushido. The Zen has three sub-sects, viz., Rinzai, Soda and Obaku, the last of which was introduced by a naturalized Chinese priest Yingen in 1653. The popularising movement of the abstruse Buddhist tenets started by Saicho and Kukai was carried still further by Honen and his more famous disciple Shinran and by the fiery Nichiren. The latter two so far modified the teaching of Sakyamuni to adapt it to Japanese needs that there is hardly any similarity between them and Continental Buddhism. Shinran was really a radical reformer and an arch-iconoclast. He discarded all ascetic practices such as celibacy and non-meat eating, and also the worship of the Buddhist images, with the exception of his own as an interpreter of Buddhist truths for all his faithful followers, and finally he denounced the current superstitions about days, directions, and so forth. The four sects of Zen, Shin, and Nichiren practically divided the Buddhist world of Japan for about four centuries till the Restoration of the Imperial Government in 1868, the two other sects being of local importance. The long period of undisputed supremacy which Buddhism exercised over the spiritual and intellectual world declined, while the policy which the Tokugawa Shogunate adopted of encouraging the Confucian cult as a moral guide for the Samurai class robbed it of healthy stimulus. Degeneration and decay followed and when, with the advent of the Imperial restoration, Japan began to introduce with feverish hurry the civilization of

the West, Buddhist priests found themselves left behind in the forced march of the times. They lost touch with the general tendency of the new era with its novel requirements and strange culture. It was only when Japan, after some decades of this hurried transformation, called a halt at the bidding of nationalistic reaction, that Buddhism, already roused from its long torpor and now busy to regain self-consciousness, could recover its lost position to some extent. The Zen, Nichiren and Shin sects are most notable in this respect, and they can count among their followers both clergymen and laymen, some of the ablest thinkers of the day.

BUDDHIST TEMPLES AND PRIESTS.

Based on the report of the Religion Bureau :—

Temples	Tendai	Shingon	Jodo	Rinzai	Sodo	Obaku
1925 ...	4,511	12,112	8,313	5,978	14,217	523
1926 ...	4,511	12,098	8,316	5,977	14,221	523

	Shiu	Nichiren	Ji	Yuzu	Hosso	Kegon	Total
1925 ...	19,687	5,023	491	357	41	27	71,329
1926 ...	19,700	5,019	491	357	41	27	71,341

Priests	Tendai	Shingon	Jodo	Rinzai	Sodo	Obaku
1925 ...	2,729	7,435	6,719	4,590	12,042	344
1926 ...	2,770	7,335	6,579	4,601	12,033	344

	Shiu	Nichiren	Ji	Yuzu	Hosso	Kegon	Total
1925 ..	16,105	4,074	352	225	14	21	54,650
1926	16,138	4,084	356	221	13	21	54,495



PERSONALITY IN BUDDHISM

By Ven. P. Vajiranana Thera, London.

"By mind the world is led, by mind the world is drawn ; the entirè universe acknowledges the sovereignty of mind", said the Buddha, the Lokavidu, the World Knowing One.

It is evident to anyone who takes a survey of the universe, that all existing things in the world are based on "psycho-physical parallelism", the doctrine of the inter-relation between the mental and physical realms, in other words mind and matter. Hence the universe is nothing but the corporeal aggregation of the mental and physical action and reaction, which is applicable to both animate and inanimate objects ; which in Buddhism are called Saviññānaka and Aviññānaka, conscious and unconscious states of being. Personality, as we call it, is therefore formed by mind, thoughts or mental activities, and matter or the material body.

In a conscious being there is a potential energy, through which he communicates with the other objects of the universe, and combines himself with them. This potentiality is called mind and it is not anything positively observable or imaginable, like shape, position, and motion, but something which is conceived either only as the mere possibility of a being, or as something, otherwise indefinable on which this possibility depends.

Modern psychology has reached a high stage of progress in its social aspect, as a branch of natural science, but there is no *proper* definition given to the mind. The general function of modern psychology is confined merely to the study of mental processes in relation to the objects introspectively connected with individual consciousness, and it traces only the co-related mental structure, built up of sensations, volitions, and emotions. The chief work of modern

psychology is to associate the various conscious discriminations of colour, sound, taste, smell and feelings with their physiological stimuli, and to explain human actions, impulses, instincts, and mental dispositions, which are profitably applied to educational, economical, and experimental progress and to the development of personality in social life.

The definition that Western psychologists and philosophers have given of the mind is still a matter of dispute.

Stout says in his "Manual of Psychology", "Psychology is concerned with modes of consciousness as connected within the unity of consciousness. But we have been unable to speak of modes of consciousness and their unity, without reference to a conscious individual, a mind or self, which we name whenever we use the personal pronoun "I".

Berkeley, a great idealist, says, "There is something which knows or perceives, and exercises divers operations, as willing, imagining, and remembering. This perceiving, active being is what I call mind, spirit, soul, or myself."

These statements are due to the false conception of Soul, and they do not define the mind at all. The facts that they used in defining the mind are self-contradictory. The soul is imagined as an unchanging, unconditioned, self-same, permanent entity. The mind cannot be the soul because it constantly changes in itself, according to its various operations, such as knowing, perceiving, willing, imagining, etc. So mind is not the unconditioned, self-same entity though it is virtually identical with different modes of consciousness and conflicting feelings, such as joy and pain, love and hate, etc. Hence the statement that mind is soul-substance is a metaphysical fiction. On the other hand psychologists say that mind is the subject, while ideas are objects : the object is constantly changing, but the subject is an abiding, enduring entity. According to this statement the mind cannot make any progress and remains unchanged. But this is not the case. When a child has grown into a man his mind is not

the same as when he was a child. It is developed into the mind of a man. Thus it is quite obvious that just as the object changes, so the subjective mind also changes. Therefore the mind is not an unchanging entity or soul.

Then what is mind, and what is the definition of mind from the Buddhist point of view?

To understand these questions properly, it is essential to be acquainted with the Abhidhamma, the Buddha's psycho-philosophical analysis : for it is the path par excellence to the study of the mind and mental processes. The Buddha has given to the world an adequate and complete science of psychology ; and the Buddhist analysis of the mind is distinguished by a purely practical, rather than theoretical interest, and by its systematic thoroughness and precision. The aim of Buddhist psychology is not only to describe what occurs in the mind, and to gratify what the mind desires, but to give a *positive advice* and a rational system whereby the mental training which leads to perfection can be attained. Briefly the object of the profound psycho-analysis known as the Abhidhamma, as taught by the Buddha, is to show that mind, consciousness and their activities are not the self-same, separate entities, but they are interrelated complex compounds, constantly changing, and giving birth to new combinations ; and furthermore that there is no 'soul' or 'ego' or 'myself' apart from the causal conformities of mind and mental processes. The terms used by the psychologists to define the mind, such as 'perceives', 'thinks', 'feels', 'wills', and 'desires', being active verbs, indicate a subject.

Who thinks? It is the mind that thinks. Therefore the mind is the actor, and thinking is the action. Thus it is clear that the mind is the subject of 'feels', 'wills', etc. It is then very easy to believe that this subjective or active mind stands as a self-same entity, and is regarded as the soul. But in Buddhism there is no actor apart from action, no thinker apart from thinking ; in other words there is no conscious

subject behind consciousness which can in reality be called 'I' or 'Soul'.

The Pali grammarians' definition of the term 'citta' is 'Arammanam cinteti'='cittam', (mind is minding of an object). Here the word 'cinteti' (to think) is used in its literal sense of 'to know'. It seems that this definition made in the active voice indicates also an agency attributed to the mind. This is the convenient way of defining the term and it is meant in its essence to denote 'to think', 'to know', 'to mind' is mind.

When we say 'I think' or 'the mind thinks' it must be understood not as the self-same, permanent, conscious subject, but merely a transitory state of consciousness. In considering all definitions of the mind in the Buddhist scriptures, the conclusion which we can reach is that mind *is that* which changes into various conscious states in the nature of feeling, volition, thought, intellect, and so on through the agencies of physical sense stimuli. The mind itself is a state of being which exists in ceaseless change like the current of a river, having its source in birth, and its goal in death.

Buddhist psychology deals not only with the mind but also with matter in relation to the mind. According to the Buddha's analysis the existence of the universe is threefold :—Psychical, physical, and psycho-physical. The psycho-physical world consists of four spheres of existence, the lower species including animal and non-human beings, the plane of human existence, six planes of Deva or superhuman beings, and fifteen planes of Brahma or super-Deva existence. In Buddhism the first three groups are called Kamaloka, so called because desire (Kama) prevails in these realms, and the fourth is called Rupaloka, where Rupa, the subtle residue of matter is encountered by the mind ; in other words where only three sense objects, sight, hearing, and thinking prevail.

The physical world is the space where mere matter exists ; but from the psychological point of view it is the

plane where the physical body has its existence, in which the mind has ceased to act that is said to be the physical realm.

The psychical world consists of four realms where mind exists apart from matter, which are called Arupaloka because there is no trace of matter to be found in them.

The Buddha analysed and enumerated all the states of mind belonging to these realms of existence in accordance with the development of personality. In the Kama world there are fifty-four minds of which twenty-three are the results or reactions of the past and present consciousness ; twenty are meritorious and demeritorious minds ; and eleven are inoperative or non-effective. This classification is due to the division of mental energy into actual, potential, and manifestive.

In Rupaloka there are fifteen minds, being free from weak qualities of senses and strengthened by spiritual development of a sublime nature.

In Arupaloka there are twelve minds developed to a supernormal state. There are forty minds in the scale of perfection termed Lokuttara (Transcendental), which means they are quite removed from all the three worlds above mentioned. Thus the Buddha has classified the mind into one hundred and twenty one divisions. This aggregation of various modes of consciousness, enumerated above, excepting the transcendental state (Lokuttara), is the main division of personality in Buddhism.

In Buddhist psychology there are fifty-two cetasikas, mental properties, which modern psychologists term dispositions, and consider as unconscious factors. Cetasikas in Buddhism are identical with the conscious mind in all respects, and they rise and cease with consciousness, sharing its object and base. These are as follows : seven cetasikas or mental properties called *'sabba-citta-sādhārana'*, which are common to all spheres of consciousness and shared by every faculty and act of consciousness :—contact, feeling, percep-

tion, individuality, or oneness of object, psychic life and attention. Six are termed Pakinnaka, particular dispositions :—desultory application, sustained application, the resolve to effort, pleasurable interest, conation or the desire to act.

Fourteen dispositions are placed in the category of immorality :—dullness, impudence, disregard of consequences, distraction or volatility, erroneous conceptions, conceit, hate, envy, egotism, worry, sloth, torpor, and perplexity.

In the moral category there are twenty-five properties ; faith, mindfulness, prudence, discretion, disinterestedness, amity, mental balance, composure in relation to the mental properties, composure of the mind itself, the buoyancy of the properties of the mind, the buoyancy of the mind, the pliant condition of the mental properties, the pliant condition of the mind, the capacity for functioning of the mental properties, the capacity for functioning of the mind, the proficiency of the mental properties, the proficiency of the mind, the rectitude of the mental properties, the rectitude of the mind, right speech, right action, right living, pity and appreciation.

These fifty-two mental states or mentations run right through the mental processes, connected with the senses, and with the variations of stimuli ; and they become more or less evident according to the nature of the sense object. In the course of the gradual development of consciousness they disappear with reference to their functions.

In the analysis of personality these fifty-two psychic phenomena are divided into three groups—Vedanā, Saññā, and Sankhāra. The Vedanā group contains only 'feeling of sensation, and the Saññā group 'perception of senses'. The remaining fifty form the group of Sankhāra. The consciousness, which owns these three groups, is taken as a separate group.

Consciousness, feeling, perception and Sankhāra, or formative activities of mind, have their relations to the

physical body which contains the organs of the six senses, including the brain and nervous system as their centre.

Our personality is based on these five aggregational groups—the physical body, sensation, perception, mental activities and consciousness ; and it is constantly changing as these five groups change in their processes towards progression or retrogression.

Hence personality is not a static identity of an individual being, but a distinctive character of psycho-physiology of beings, which in Buddhism is called Dhamma-dhatu in its widest sense. To develop personality or character it is essential to study the mind and the mental processes as explained by the Buddha.

In His words, "All principles of things have their origin in mind ; when mind is exactly known, all principles are known. Moreover by mental corruption beings are corrupted; by mental purity being are purified."

Control your mind, which is unstable, set into motion by the activity of senses. Subdue your mind. A mind subdued will bring you happiness.

According to the doctrine of the Buddha whatever is called a thing or a being has no local existence, general or particular but is entirely dependent upon one's mind. Hence one must strive to make the mind well ordered, well established, well controlled, well trained, and well subdued. To develop one's own personality one must divert the mind from vice and turn it towards virtue, according to the following instructions given by the Buddha.

"When an evil thought comes to the mind, which dwells upon it and becomes preoccupied with unwholesome ideas, of the nature of hate, desire, or delusion, strive to engender in the mind some associated idea of a salutary nature. By this method the evil thought will decay and disappear, and with its disappearance the mind will become established, controlled, unified and concentrated. If, despite this



THE LATE MRS. MARY E. FOSTER OF HONOLULU, WHO HAS LEFT GRACIOUSLY A LEGACY OF $50.000 IN HER LAST WILL TO THE VEN. SRI DEVAMITTA DHAMMAPALA FOR THE FOSTER SCHOOLS & HOSPITALS IN INDIA & CEYLON.

endeavour, there should still arise in the mind ideas having the character of lust, hate, envy, and the like, turn your thoughts to the inspection and analysis of such thoughts. Consider how unworthy they are, how productive of misery. Such an examination of these thoughts should lead to realisation of their futility and injuriousness, and thus they should disappear and be destroyed. If even after this investigation of their nature and consequences, evil thoughts should persistently arise, then forcibly direct the mind away from them, and with this effort they should decay, and the mind will attain calm and concentration. Should this effort prove in its turn of no avail, your course is to endeavour to diminish the evil thoughts by degrees. They will gradually subside, and the mind will attain to calmness and concentration once more. If your efforts should prove fruitless, then with teeth set and tongue pressed to the palate, with all your strength you must strive to constrain and coerce the mind so that the evil thoughts perish and the mind become pure. By these methods evil iedas will be eliminated and the mind will be purged. The light will dawn which dispels the darkness of ignorance, revealing the path which leads to emancipation, and the true development of personality.

REFLECTIONS FOR WAISAKHA

By Madam Alexandra David Neel.

A remarkable fact, one belonging to all ages and to all countries, is the change of personality that the enlightened philosophers and religious masters undergo at the hands of their self-styled disciples. There is not one accepted founder of a philosophy or a religion who has escaped this lamentable fate. Whether it be Siddhartha Gautama, Jesus, Mohammed or Sankarācharya, his has been the same destiny.

Now, by travestying in this way the character of their Master, these unfaithful disciples naturally have been led to

travesty his doctrine, robbing it of its special character, its originality and its strength.

The Buddhists would be taking to themselves an unmerited glory if, by closing their eyes to the obvious, they thought to have entirely escaped the error into which the adepts of all other doctrines have fallen and to have wholly preserved to the one whom they honour under the title of Buddha, his true and mighty personality. They too, from early times, have accumulated around him childish legends and absurd miracles. Depriving him of his human character, they have made of him a god to whom temples are erected, who is worshipped and whose relics are venerated. By thus relapsing into ritualism that deadens the intelligence and which, for this reason, was explicitly condemned by the supremely intelligent Gautama, his followers have caused the Dharma and the Sangha to become lifeless and devoid of spiritual power in the world.

In this what the Buddha wished?—Surely not.

When he commanded his disciples to spread his doctrine, he had in view the happiness and well-being of man. His words bear witness to it :—"Go ye and wander forth for the gain, for the welfare of many, in compassion for the world." This same thought we find again, poetically expressed, in the Lalita Vistara when the Buddha says :—"To the world enveloped in the darkness of ignorance and trouble, I will give the great light of the highest science".

Now, what is this "highest science"? Which is the science that is capable of producing the well-being and happiness of man? The Buddha emphatically proclaimed it :— It is the correct knowledge of things, right views, the soundness of mind which makes clear what is of real benefit to the individual in particular and for humanity at large.

Where are then the energetic disciples of the energetic Gautama, who follow in his footsteps and have at heart the desire to imitate him by propagating in the world his method

of combatting suffering?—Should not the Buddhists be the first to denounce evil, that is, error in all its forms? Should they not seize upon every flagrant case of injustice, of cruelty, of bad faith as an occasion for drawing to it the attention of the unthinking masses? Should they not warn them against their indifference by making them understand that the misfortune which to-day overtakes their neighbour can tomorrow befall them, and that so long as evil exists none is safe from its effects? Finally, should they not prove to suffering humanity, that men themselves are the originators of their suffering through their wrong beliefs, their erroneous ideas, their short-sighted egoism, their hypocrisy, which they think are adapted to serve their individual ends, but which only augment their painful insecurity?

"Enshrouded by darkness do ye not ask a lamp", says the Dhammapada.

It is not within everyone's power to be a potent all-sufficing light to others, but what is possible, what is the duty of the spiritual sons of the Buddha is to incite men to light in themselves "their own lamp" by which to illuminate their path.

The world of to-day does not resemble the one in which the Buddha lived ; men's preoccupations and needs are different. What they now seek are not ancient formulas, old tales which are not in agreement with any of their existing thoughts. Unlike the followers of other doctrines who are bound by out of date dogmas, we Buddhists, can present these seekers with a perfectly up to date teaching, more than even up to date, at a period when the supremacy of intelligence is so boastfully acclaimed. Then why not allow this teaching its full scope?

That which is so wonderful about the Doctrine of the Buddha, is that it remains true and efficacious for all ages, that it does not depend on revealed dogmas nor on mysteries nor on gods, but on truth itself. To acquire right views, to have our thoughts and actions based on knowledge proceeding

from investigation and experience is a method incapable of failure.

There are few people who will refuse to admit the truth of this statement, but the mental lethargy and intellectual torpor in which the majority of us more or less are sunk constitute powerful obstacles in the way of acquiring right views.

By way of example and in order to become qualified for drawing the attention of others, it is important that we closely observe the events which arise in the world, search for their causes and examine their effects. To be deluded by words and speeches is contrary to the spirit of Buddhism. He who is worthy of the name of Buddhist examines the facts and judges them after the only Buddhist criterion : do these things lead to the welfare and happiness of beings or do they produce suffering? Having formed a clear opinion, the moment has then arrived for him to go forth with courage and draw the attention of those who are thoughtlessly drowsing, to the result of his investigations.

There are certain words belonging to the Sacred Writings which the Buddhists repeat with complacency and which, too often, become as a cradle song that lulls them contentedly to sleep, sparing them the fatigue of thinking. One of the best known is : Abstain from all evil, do good, this is the law of the Buddhas". The precept is good, provided that those who repeat this injunction hold clear notions as to what is *good* and what is *evil*. Some will answer : For our guide in this we have the five precepts. Exactly so, but there is more than one way of conceiving each one of them.

Do not kill, does it only mean that we are not to stab another man in the heart or shoot him in the head? Must or must not war be considered as included in this prohibition. Are there not indirect ways of murdering, such as, for example, by allowing men to be killed, without defending them or even protesting against the act? And apart from brutally inflicted death, are there not other methods of

bringing about the same result through excessive labour, privation, misery? . . . Must this commandment be understood to refer only to the murder of the individual or does it cover also the systematic suppression, more or less slow, of the so-called inferior races. And further again, does it prohibit or not the slaughter of animals and the cowardly inciting to that slaughter by those, who do not kill themselves, but who are the butchers' clients?

Not to take what has not been given. Does this merely imply not to put your hand in the pocket of a passer-by or to rob another's cash-box. That which is extorted under compulsion or by ruse, privately or by governments, all the gifts or the labour obtained under false pretences, should these be included or not under this heading?

The same scrutiny can be applied to the other three precepts. For example: how many are the ways of lying!

And the Good? To do good, what does that imply? Is it only to refrain from acts prohibited by the five precepts, to give alms? That is to be doubted. An almost entirely passive attitude, a timid or indifferent accepting of iniquity, of falsehood, of all evils which are caused by the holding of wrong views and which are endured through other wrong views, is not a Buddhist attitude. It is not in keeping with the epithet of "warrior" conferred by the Buddha on his disciples.

"Warriors we call ourselves, o disciples, because we wage war. We wage war for lofty virtue, for high endeavour, for sublime wisdom, therefore are we called warriors". (Anguttara Nikāya).

We war to acquire for ourselves this lofty virtue, this high endeavour, this sublime wisdom because they make us a living power for good; but we must also war so that lofty virtue, high endeavour and sublime wisdom reign in the world and that they be not hindered and crushed by the might of ignorance, by the symbolical Māra of the Buddhist Writings.

The Bodhisatva can accept suffering for himself, if he judges it to be for the benefit of others, but no Buddhist can accept the infliction of it on others, without he has made every effort of which he is capable to suppress it.

It is not through the contemplation of a mythological Buddha that we shall follow the path shown by the real living Buddha-Siddharta Gautama, and that we shall attain, as he did, to illumination, to supreme deliverance. It is in pursuing valiantly, as "warriors" the fight against suffering and against the false views which are its cause. It is in "wandering forth for the gain, for the welfare of many".

WHY BUDDHISM BECAME A WORLD RELIGION.

By Brahmachari Govinda.

(Continued from page 105 of the last issue.)

These are the leading thoughts of the Buddha's first sermon. Western scholars have doubted the historical authenticity of this first sermon on account of its systematic composition. One would rather think it strange, if a man, who had for many years, been preparing for a great spiritual message, did not formulate it in the most pregnant and logical way, specially as his first audience were not laymen but people whom he knew as well trained in spiritual matters, and for whom it was sufficient if he only indicated the main points of his doctrine. Most probably many of the terms which the Buddha used in this sermon were known to these five Bhikkhus from the time they stayed together with him before he had reached his enlightenment. But even if anybody would deny the authenticity of this sermon, as being the first delivered by the Buddha, it would not reduce its fundamental importance.

Oldenberg, though himself doubtful with respect to the historical truth of this Sūtra, says : "The more freely concocted one may take this discourse to be, only the more highly must he rate its fundamental importance, for he is so much the more certain here to find, if not the words actually spoken on the occasion of a definite occurrence, at any rate the ideas which the ancient church regarded, as a real lever in the preaching of their master. Clearly and sharply defined are the leading thoughts, which stand in the middle of the contracted solemn thought-world, in which the Buddhist Church lived : in the centre of all one sole idea, the idea of deliverance."

What makes me inclined to believe the authenticity of this sermon is the very first part; how convincing is the Buddha's enthusiasm, which is so unusual and yet so well fitted for this occasion, how natural the Bhikkhus behaviour, first their hesitation to salute the Buddha and to believe in his enlightenment, and then their inability to resist the influence of his overpowering personality ! and finally the most important of all, the fine psychological understanding with which the Buddha introduces his doctrine : not beginning with any abstract principles, but just starting with those things which had been the main problem for him and his five companions before they left him : whether asceticism would lead to liberation or not. And speaking of his own immediate experience, he emphasised the importance of the Middle Way, the avoidance of extremes. If anything characterises this sermon, it is this fundamental standpoint from which the Buddha wants his message to be regarded and understood. This idea gave birth to a new kind of thinking, even to a new system of logic and later on to the greatest philosophies of Asia. And it is this relativistic idea, this avoiding of extremes, which paved the way for Buddhism in the countries beyond the borders of India.

Love towards all living beings was, as we have seen, the moving force of Buddhism, which secured its superiority

over the abstract theories of that time ; but love alone would not have been enough to make Buddhism a world religion. There had to be a channel through which this force could spread and act and this channel was the Middle Way. The significance of this term is far more than it seems in the first moment : it does not only mean the Buddha's attitude towards life (specially towards the practical religious life) but just as well towards ideas.

Religions have always been extremists : they divided men into believers and unbelievers. They claimed to be the only authority, they dictated what man should do and what not. In their attitude towards the world they were never capable of judging impartially. Either they praised or they condemned the world. Men were not allowed to think independently. They had to act according to the commandments. "Thou shalt" or "thou shalt not" was the only alternative. They had to believe certain revelations and to follow traditions. The worship of god or gods was indispensable for liberation. People could not think in other terms than 'good' or 'bad', 'right' or 'wrong', 'moral or 'immoral', absolute existence of the soul or non-existence, eternal life or eternal death, reality of the mind or of the world etc. They mere caught between yes and no, standing either at the one or the other side and blind to the fact that reality is beyond such logical polarities.

The Middle Path of the Buddha compels nobody to believe in God or Gods nor does it prevent anybody from doing so. What a man *believes* is his private matter. Just as a physician does not ask the patient what he believes, but what he is suffering from, so the Buddha investigates into the sufferings of humanity. After having analyzed these sufferings he understands their cause and prescribes the medicine for its removal : the Eightfold Path, leading to spiritual health and harmony : nibbānam. There is no "thou must", "thou shalt not" but "I want", "I will", "I make the firm decision", "I promise to myself", and "I am

ready to take upon me the consequences". There is no room for sin or condemnation. As long as a man has not sufficient insight into the laws of life he will act foolishly and suffer from its results. But this suffering is not a humiliating punishment, but the natural effect which will teach him much more than the commands of an all-wise tyrant. Everybody is his own teacher. This does not exclude mutual help, but it means that there is no authority to be followed, no dogma which one has to believe. The greatest truth cannot help me as long as I have not grown into its realisation. *Therefore more important than showing the truth is to show the path which leads towards its realisation.* It was this *path* which had been lost at the Buddha's time, the key to the knowledge which had been handed down from a glorious past. The great spiritual discoveries of the old Vedic times had become mere facts, truth had become sterilized, frozen to abstract concepts, i.e., ideas from which the life had been abstracted. Atman and Brahman which originally denoted certain stages of experience beyond words and concepts (as expressed by the exclamation "Neti ! Neti !" "not this ! not this !") had become expressions of the absolute, either in the sense of the soul or the world. In the realm of thought we may speak of absolute items for the sake of convenience, because the more abstract a concept is, the easier it is to be handled by the laws of logic, which themselves are abstractions of the purest kind. "The strictest logic is developed by the Euclidian geometry because it does not work with Realities (with actual data) but with boundary values. A point, a line, a plane in the Euclidian sense are not existing in reality ; they are only abstractions of reality, which merely by the fact of their being abstractions make possible that pure logic which impresses so strongly the human mind. One should understand from the very beginning : pure logic is only attainable at the cost of reality ; it is only attainable where pure concepts are concerned which have

lost their intrinsic value of reality and which therefore can be filled up with any kind of reality one likes."*

Therefore philosophy can only be the framework of our mind, holding together the different branches of human knowledge ; it can only be the vessel in which the experience of our life is gathered and clarified, the instrument for the establishment of mutual relations between the different results of this experience ; in short, the tendency of unification in the diversity of our experiences. That means that experience always has to precede philosophy, that life never depends on philosophy, but that philosophy depends on life. Philosophy stands always at the end of a spiritual development, it is the establishment of a fixed order, a more or less static attitude of mind. I say more or less static, because philosophy itself can develop. But in so far as no new experience, which is the real creative force, is allowed to enter the system, this development is only constructive, i.e. limited by the material on which it is based (concepts) and the laws of composition (logic). As long as this static attitude of mind works as a regulation of the dynamic forces of experience, it is useful and even intensifies the progress. But as soon as the creative powers lose their influence or die out, the regulating tendencies become obstacles and instead of supporting they obstruct the spiritual growth.

This, as it seems, was the case at the Buddha's time and therefore it was for him not so much the question whether the Vedic philosophy was right or wrong (he really never attacked the Vedas and scarcely mentioned them), but mainly whether philosophy as such could help the situation. And evidently it could not, because the experience, which had led to the discoveries of those truths, on which the respective systems were founded, had almost been forgotten. Hence the only remedy was not a new construction of thought but a new and higher form of consciousness (*bodhi*) beyond the

* Dahlke "Heilkunde in Weltanschaung", p. 15.

limitations to which ordinary thinking is bound (*atakkā-vacara*). This higher consciousness is developed and cultivated by a special training, known as *bhāvanā* or meditation, which is the realisation of the Middle Path, uniting mind and body as instruments for the attainment of a higher harmony and thus avoiding the extremes of those who seek deliverance either by suppressing the body by the mind or the mind by the body.

Though India has always been a country of Yogis and many kinds of meditation had been in use since immemorial times, it never had become so universal an instrument as under the leadership of Buddhism, which did not only make it an instrument of priests and ascetics, but a part of the daily life of every striving Buddhist layman. Buddhism has created an elaborate system of meditation, beginning with the simple consideration and analysis of the things of our daily life and ending with the highest stages of synthetic vision and intuitive knowledge. Even our bodily and moral behaviour are only parts of this system and without understanding this fact, it is useless to talk about Buddhist morality. Those who have done so, have declared Buddhism to be a mere moral doctrine or a moral philosophy, thus taking the effect for the cause or the means for the aim. A moral life alone will never lead us to Nibbāna, but one moment of insight may change our whole life and liberate us for ever. Right speech, right action and right livelihood are based on right *views* and aspirations, in other words: morality is the natural expression of insight and at the same moment the sound foundation for deeper meditation, on which again 'right views' and the rest are dependent. Thus we find the Path to be a continuous circle, or better a spiral, climbing higher with each rotation, showing the relativity of Buddhist morality which takes into consideration the different states of individual development and does not force upon man a ready-made standard moral code which has to suit everybody, whether this be possible or not.

The tolerance of Buddhism is the consequence of this attitude. The great obstacle in the spread of other religions was their opposition to the gods, rites or customs etc. of the countries in which they were introduced. Buddhism never quarrelled with national traditions of this sort, never waisted time in destructive work, but impressed the mind of the people with so many positive ideas, that those things which did not serve the welfare of humanity were forgotten and replaced by better ones.

Thus Buddhism peacefully conquered the world : its love opened the hearts of men, its Middle Way opened their minds, its meditation united heart and mind and taught the followers of this noble doctrine that self-discipline made Buddhism one of the greatest powers in the history of human progress.

(Concluded.)

THE MEDITATING ONE

By Brahmachari Govinda.

He who looks backward
    is stricken by death,
He who looks forward
    is stricken by birth,

He who looks inward
    cannot be stricken;
Thus invincible
    he becomes complete.

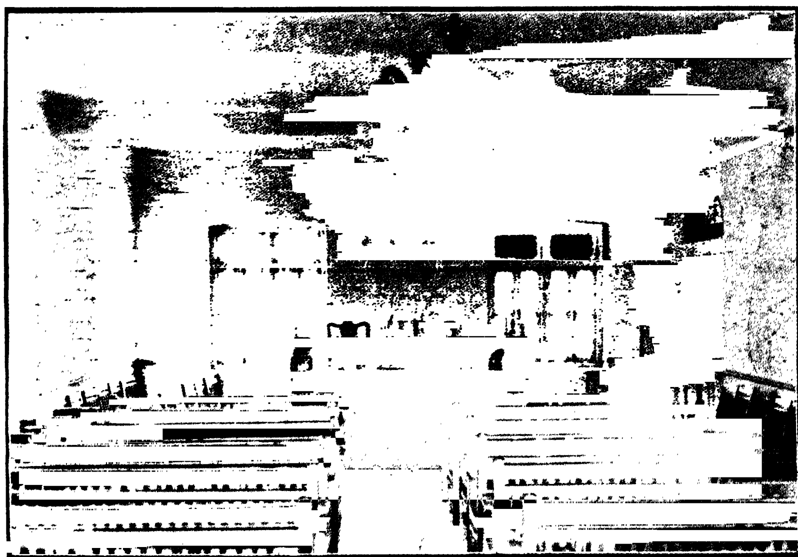


THE MEDITATING ONE.

ARTIST BRAHMACHARI GOVINDA.



MAIN SHRINE OF THE ANANDA VIHARA, BOMBAY.



ANANDA VIHARA HALL, BOMBAY.

A PILGRIMAGE TO ANCIENT INDIAN BUDDHIST SITES.

BY H. DHARMAPALA (NOW SRI DEVAMITTA DHAMMAPALA).

The Mahommedan invasion of India nearly a thousand years ago was destructive to Buddhism. Not contented with subjugating countries, the Mahommedans had a hatred for anything that had the remotest appearance of an idol. The ancient Arabians had an idol for each day of the year, having Allah as the chief. Mohammad succeeded in his efforts in having all these destroyed. Allah was the chief of the gods, and, as such, he was introduced to the people as the only one deserving of worship. Idol-worship was abolished, but the Black Stone, which has remained for centuries, receiving the homage of the people in Arabia, was allowed to be worshipped. It is a psychological weakness of man that he is never consistent in the carrying out of the theories that he accepts. For instance, the fatalist who believes that everything has been pre-ordained, and that it is useless to make any effort to avert what is inevitable, will yet move heavens to ward off coming calamities. A fatalist, a deist, a materialistic nihilist, to be consistent, should remain perfectly passive, and not try by action or by prayer to remove coming evils. The idolatrous Arabs, although they had an idol for each day of the year, yet had a more permanent association with the Black Stone. Each day they worshipped and kissed the same stone, but the gods they worshipped had a day set apart for each of them. So the god that was worshipped to-day was forgotten for one whole year till the next anniversary of the following year. It was an easy task to give up the gods; but not the sacred stone, which in sober truth belongs to the pre-Mahommedan religion of Arabia. Religious teachers before Mohammad had preached the doctrine of dying in the battle-field to gain heaven. The

Bhagavat Gita was intended as a war-song, and the Mahabharata war would never have taken place had not Arjuna received religious sanction to kill all his foes. Jesus Christ taught his disciples to sell their garments and buy swords. He himself was implicated as a Revolutionist, and the life that he lead was unfortunately misunderstood by his own people. The present-day people are not the best judges to appreciate a life which has been too much idealised in the nineteenth century ; and we sacrifice historical facts to sentimentality in not accepting the data on their own merits, as had been the people who lived in his own time. The highest ideal of absolute self-sacrifice, loving kindness, charity, &c., are not to be found in any historic character save one—BUDDHA. We have religious promulgators before and after Buddha, and an impartial examination into their lives would show that they were lacking in that absolute compassion, renunciation, activity, perfect freedom, infinite patience and tolerance. The existing religions of the world to-day are Brahmanical Polytheism, Vedantic Pantheism, Confucianism, Taoism, Jainism, Judaism, Shintoism, Christianity, Zoroastrianism and Mahommedanism. Minor Indian sects have originated in India after the Mahommedan conquest, whose influence is limited to a particular race or territory. Northern India has produced Nanak and Kabir, Bengal Gouranga-Chaitanya, Southern India Sankara, Ramanuja, Madhava. Modern Indian sects of the nineteenth century are the Brahmo Samaj, the Arya Samaj, the Prarthana Samaj, and the Deva-Samaj. The gods that are worshipped today in India are Vishnu, Siva, Kartik, Ganesh; the goddesses are Parvati, Lakshmi, Saraswati, Durga, Kali, and Bhadra Kali, the Avatars are Rama, Krishna and Balaram. With these Avatars are associated their consorts, viz., Sita and Radha. The monkey-god Hanuman and the bull of Siva are also worshipped. Kapila, Yajnavalkya, Gautama, Vyasa, Agastya, as Rishis, are also revered. Brahmans who trace their descent from Bharadvaja, Vasista, Koundanya, Sandilya,

Gautama, Atreyya, Kasypa are to be found. Ascetics who go naked, who wear only *langotis* a foot wide, who wear a *koupina,* who wear a *kambale,* who wear an ochre-coloured cloth, who wear deer skins and tiger skins, are to be met with in all parts of India. There are ascetics who take vows to abstain from speech, from lying down, from living in a place for more than a day, from taking solid food, from begging food. There are ascetics who would silently wait like the boa-constrictor till the prey comes near him without moving. These ascetics never openly ask food, they wait without a word until some one brings them food. At times no food comes for two or three days, and even in extreme hunger, they do not utter a word. Mentally they will and yearn for food. There are ascetics who will lay down on the burning sands under the powerful rays of the sun. There are ascetics who suspend themselves from a tree, and live like bats. There are the one-legged ascetics, the hand-uplifted ascetics, the dog-ascetics, who will eat the food that is thrown away on the roadside; the skull ascetics who eat and drink in a skull; the aghoris who eat dead human flesh and drink wine. There are devotees who repeat "Hari, Om," "Ram-Ram," "Mahadeva," "Bhum-bhum," "Narayan," "Radha-Krishna," "Sita-Ram," "Radha-rani," "Durga, Kali-ma," "Ganga-ma." Matted hair, cowdung ashes, ganja, bhang, charus, sidhi, are the sine qua non of the Vairagi,—the ascetic who renounces and becomes the Paramahansa. There are the Jaina Nighantas who abstain from drinking cold water, and eating anything that comes out of the ground. To avoid the destruction of souls that are living in fire and air, the followers of Mahavir, Nataputta, have to avoid burning lights in the night, and have mouth and nose coverings to prevent souls from entering their bodies. There are householders who strictly follow the doctrine of lighting no fire in their houses after dusk. Perhaps the reader may ask whether these people abstain from food in the night. They do not, but take food before dusk—all men, women, and

children. So far good; the only inconsistency is that they do not carry the principles to their final consummation.

The present state of Indian society is the result of over a thousand years of chaos in the domain of politics, sociology, and ethics. Indian society had begun to decline after the eighth century, the loftier morality that swayed the people had degenerated into a system of hedonistic ethics. Hiouen Thsang visited India in the year 629 after Christ and travelled all over the peninsula for nearly sixteen years studying the religious and sociological conditions of the people. The records of his travels are embodied in two volumes under the title of Buddhist Records of the Western World. To the students of Indian history the volumes are of incalculable value as they give an account of the people who had as yet not become slaves of foreigners.

At the time of Hiouen Thsang, there was no Semitic religion in existence in India. Neither Christianity nor Islam had commenced its career of vandalism in Asia. Happily for the world these two religions came into the world at a later time. Within the last thousand years, what cruelties have the followers of these two religions not committed in the name of a Semitic deity. The destruction of old civilizations, the burning of valuable records and historic libraries of Egypt, Central America, Central Asia, India, Ceylon, and Java was due to the barbaric tendencies of men who had taken part in the atrocious vandalism under the impulse that they were doing a religious deed. It is only the savage that delights in destruction. Man is brutal in his habits in a low state of development. Ethical development, bringing out the nobler qualities of true manhood, is possible under conditions where righteousness prevails. Cortez and Pizarro destroyed venerable relics of antiquity, and swept away from the face of the earth a people who had gentler characteristics than the Spaniards. The Roman Catholic Christianity is also responsible for the destruction of the religion of the Egyptians, whose head-quarters were in Alexandria.

In Asia, the religions that suffered extinction in the lands of their birth were Christianity, Zoroastrianism and Buddhism. Christianity, was rooted out of Palestine, Zoroastrianism from Persia, Buddhism from Central Asia, Gandhara and India. The shock that Brahmanism received, although it did not kill it, was yet strong enough to paralyse it. Works of art, historic manuscripts, temples that were the repositories of everything beautiful, were all reduced to ashes. We, who are living in these enlightened times, have only to compare the sociological conditions of the Burmese and the Japanese of the present-day with the nomadic tribes of Arabia and South West Asia, that are under the influence of Islam, and the difference is soon found. The Burmese of to-day are the product of their religion, and so are the Japanese. The races that inhabited the countries destroyed by the Moslems, had attained to civilization, whose vestiges have been recently unearthed in Gandhar, Swat, and Chitral. Fa Hian and Hiouen Thsang visited these countries in the fifth and seventh centuries of the Christian era. Had the religion of these countries not been destroyed, we should have to-day Buddhism in Swat, Chitral, Afghanistan, Kashgar, Cashmere and the Punjab, influencing the people for good, as we find to-day in Burma, Japan and Siam.

It is common tradition that Buddhism in India was destroyed by Sankara. From Cape Gomorin to the Himalayas, the tradition is repeated. Historically we find that Buddhism was a living religion at the time of Hiouen Thsang's visit in the seventh century. The Pala Kings of Bengal who had reigned till the end of the eleventh century were all followers of the Tathagata. Kshemendra, the Kashmeri poet who wrote the "Dasa Avatara Charita," and the "Avadana Kalpalata" was a Buddhist. The poem, known as "Malati Madhava," was composed at a time when Buddhism was a living religion. There may have been polemical controversies between sectarian schools and Sankara, but to assert that he had played the part of a Mahommedan iconoclast in

the destruction of images of Buddha and Devatas without historical reference to time weakens the tradition. Images of Vishnu, Siva, and other Devatas, placed in the Museums of Calcutta and Mathura show unmistakable sign of the close association of the two religions. In the Museum at Mathura, there is a piece of sculpture, the top portion of which is Buddhistic, and the lower portion Saivite;—Buddha sitting on a lotus, Devas on both sides bringing garlands of flowers; and Siva and his family consisting of Parvati, Ganesh and Kartic. In the detailed Archaeological Report of Dr. Stein, recently issued by the Punjab Government, the author who had visited the ancient Buddhist sites in Boner, Swat and Yuzufsai, writes inter alia—

"The purely Hindu Character of these rock sculptures, and of those subsequently examined at Bhai near Padshah, is a point deserving of special notice. It is an additional proof of the fact that Buddhism, which from the exclusive reference made to it in our written records—the accounts of the Chinese pilgrims—may be supposed to have been the predominant creed in the old Udyana, was there as elsewhere in India closely associated with all popular features of the Hindu religious system. This conclusion is fully supported by what other evidence is at present available."—Stein's Archæological Report, p. 14.

The solution of the problem what had become of the great religion that had taken root in Bamian Balkh, Kashgaria, Khotan, Chitral, Kandahar, Cashmere and Punjab, in the countries watered by the Ganges and Jumna, Magadha, Bengal, Orissa, Kalinga, Southern India and in Western India, is not possible until we get reliable historical evidences. Where is the literature that India had under the Buddhist regime? We know that Fa Hian, Hiouen Thsang, I'tsing and other Buddhist priests visited India for the purpose of collecting Buddhist books. They were successful in taking copies of all the Buddhist Sutras to China. The literature of India to the seventh century after Christ, thanks to the

labours of these devoted Buddhist monks, may be found in the temple libraries of China. It is a great work, that is possible only for scholars, to discover these ancient manuscripts in the temples of China. It is to be regretted that in India to-day there are no scholars who have the ability to penetrate into the heart of Tibet or China for the discovery of valuable records.

Hiouen Thsang visited the court of the celebrated King Siladaitya Harsha Vardhana at Kanouj, the ancient Kanya Kubja of the Pali texts. This king reigned from 610 A.D. to 650 A.D.

This great kng, according to Hiouen Tsang, "had 60,000 war elephants and 100,000 cavalry. After thirty years his arms reposed, and he governed everywhere in peace. He then practised to the utmost the rules of temperance, and sought to plant the tree of religious merit to such an extent that he forgot to sleep or to eat. He forbade the slaughter of any living thing or flesh as food throughout the five Indies on pain of death without pardon. He built on the bank of the river Ganges several thousand *stupas*, each about 100 feet high ; in all the highways of the towns and villages throughout India he erected *punyasalas*, provided with food and drink, and stationed there physicians with medicines, for travellers and poor persons round about, to be given without any stint. On all spots where there were holy traces of Buddha, he raised Sangharamas. Once in five years, he held the great assembly, called Moksha. He emptied his treasuries to give all away in charity, only reserving the soldiers' arms, which were unfit to give as alms. Constantly in his travelling palace, he would provide choice meets for men of all sorts of religions. The Buddhist priests would be perhaps a thousand ; the Brahmans five hundred." . . . . Vol. I, p. 214, Hiouen Thsang's Records of the Western World."

From all this it is evident that Buddha's religion was flourishing in the seventh century. If Sankara had succeeded

in distroying Buddhism, his efforts must have been made after the Pala kings, and this would bring the date down to the eleventh century. To hazard even a conjecture is rather unsafe, but taking all historical data into consideration, it is possible to think that the study of the religion of Buddha was neglected. Sarat Chandra Das, in his life of "Dipankara Atisa, "published in the Buddhist Text Society's Journal," gives an account of Buddhism in Magadha in the ninth century. Atisa, before starting on his Tibetan Mission, had uttered a prophecy that after his departure there would be a decline in Buddhism for two reasons, viz., the decline in the study of Buddhist Suttas by Bhikkhus and the looming signs in the distant horizon the coming invasion of Turukkhas. Atisa was born in the year 980 A.D., in the Royal family of Gour in Vikrampore in Bengal. His father was of the Royal race, his mother was a Brahmani (see J. B. Text Society, Vol. 1, Part 1, p. 7 note). Naya Pala was then reigning in Bengal. At the time of Atisa, in the temple of Vikrama there were 8,000 Bhikshus. His departure for Tibet was the sign of the downfall of Buddhism in India. In his absence, many monasteries will be empty. The looming signs prognosticate evil for India. Numerous Turukkhas are invading India.—P. 24, Journal B.T.S. This great priest of Bengal died in Tibet in 1053 A.D. at Nethen near Lhasa, at the age of seventy-three.

If we are to believe the records, left by Atisa, it is evident that in the eleventh century there was Buddhism in Bengal. The Buddhism of Western India, Cashmere and Gandahar must have been destroyed during the time of Atisa. In Bengal, there were Buddhists even in the latter part of the 12th century. The final stroke was given in 1200 A.D., by Bhaktiar Khiliji by the destruction of the 2,000 Bhikshus in the temple of Odantapuri which was also destroyed.

Buddha's Doctrine lasts so long as there are custodians to take care of it. It is like a jewel which has to be taken

care of. So long as the Bhikshus well and truly keep the precepts, so long will Buddhism live. Had Buddhism not been destroyed by the invading Turkhas, we would have the spectacle of seeing Bamian, Afghanistan, Gandhahar, the present Yuzufsai country, Chitral, and Cashmere to-day inhabited by a happy people, just as we find in Japan, Siam and Burma.

The entire destruction of Buddhism in India was accomplished by having the Bhikshus massacred, the sacred books burnt, and the temples destroyed. The lay Buddhists who survived the attacks either became devotees of the Brahmans or joined the religion of the Mahommedans. The light of this great Aryan religion, which had existed for nearly fifteen centuries in this holy Aryavarta, was blown out, and darkness had prevailed since then. For nearly 900 years Buddhism has been forgotten in northern India ; in Bengal and Behar for nearly 700 years.

For the first time, after this long period, an attempt is being made by the Maha-Bodhi Society to bring back the lost doctrine of Ancient Aryavarta. Since 1892 the Society has been making every effort to interest the Buddhists of Siam, Japan, Burmah and Ceylon in their holy land. Unfortunately it has not been successful in its labours so far. The desire to spread the doctrine in India has not yet come to these people. The king and the people of Siam are Buddhists ; but there is neither the love nor the desire in them to give the blessings of the Dharma to non-Buddhists. No self-sacrificing Bhikshus are to be found in Buddhist countries to-day. The Ancient Indian Bhikshus were men of great sublimity. They glorified their lives by their great sacrifice in crossing the Himalayas and the seas to give the Dharma to foreign people. Siam, Burmah, Tibet, Japan and Ceylon have a duty to perform in showing their gratitude to India. The King of Siam is in a position to help the propaganda in India. The cost of one entertainment at the hair-cutting ceremony of one of his sons of

His Majesty is enough to lay the basis of a propaganda in India. There are 15 millions of Panchamas in Southern India and over 140 millions of low castes all over India who could be brought under the influence of the holy Dharma.

The following figures are copied from the India Census Report of 1891 :—

Military caste	29,393,870
Landholders	47,927,361
Temple servants ...	320,530
Kayasthas	2,239,810
Cattle breeding caste ...	11,569,319
Agricultural labour ...	8,407,996
Brahmans	14,821,732
Traders	12,148,597
Goldsmiths	1,661,088
Barbers	3,729,934
Blacksmiths	2,625,103
Carpenters	3,442,201
Weavers	9,369,902
Washermen	2,824,451
Shepherds	5,152,175
Oil men	4,672,907
Potters	3,497,306
Line Workers	1,531,430
Refuse cleaners	6,363
Fishermen	8,261,878
Toddy drawers	4,785,210
Butchers	605,890
Leather workers	14,003,110
Village watchmen ...	12,808,300
Methers or Scavengers ...	3,984,303
Disreputable vagrants ...	400,969
Ascetics, viz. :—	
Gossains	321,612
Bairagies	275,604
Vaishnavas	469,052

Sadhus	...	...	376,130
Bawas	...	...	66,115
Fakirs	...	...	830,431
European population in India			166,428
Eurasians	...	...	81,044
Parsis	...	...	89,618
Indian Christians		...	1,807,092

Out of the total population of 286,205,456 there are only 12,071,249 who are termed Literates. Out of these 541,628 are females. The military landholders, Kayasthas, traders, and Brahmans may be brought under the category of high-caste Hindus. Deducting their number and the Indian Mahommedans, there are over 140 millions of so-called low-castes. Imagine the ignorance that reigns in India. Only 12 millions out of 286 millions of people are literate. 274 millions of people are ignorant of the first principles of elementary science.

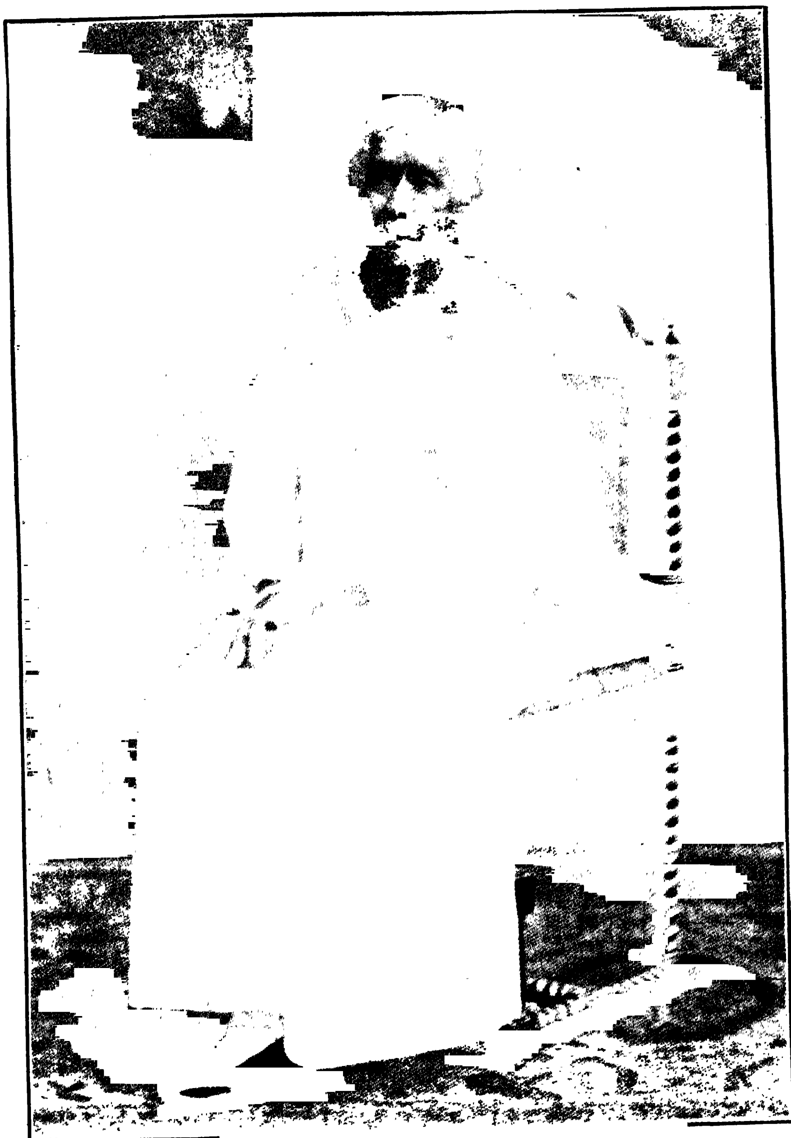
Now, there is a great responsible work for the Buddhists. The English and American people are spending millions every year in trying to convert the people to their religion. A hundred years of labour has produced only 18,07,092 Native Christians in India. These are mostly from the low classes. Christianity can never become the religion of the people of India. It may take 140 centuries at the present rate of conversion to convert even the low classes. The Islamic conquerors laid waste territory and destroyed many millions of Aryan Indian people who declined to accept the doctrines of Islam. It is only the very low-castes that accepted the Koran during the Mahomedan invasion.

The only religion that will bring blessings upon the teeming millions of India, who are out-side the influence of caste, is the Dharma. *Vedas are not* for the *low-caste* and *Sudras*. Only the twice-born can study them. There is therefore, no universality in them. Buddha repudiated caste and he welcomed the casteless. He made an absolute sacrifice of self, and taught the doctrine to the ignorant

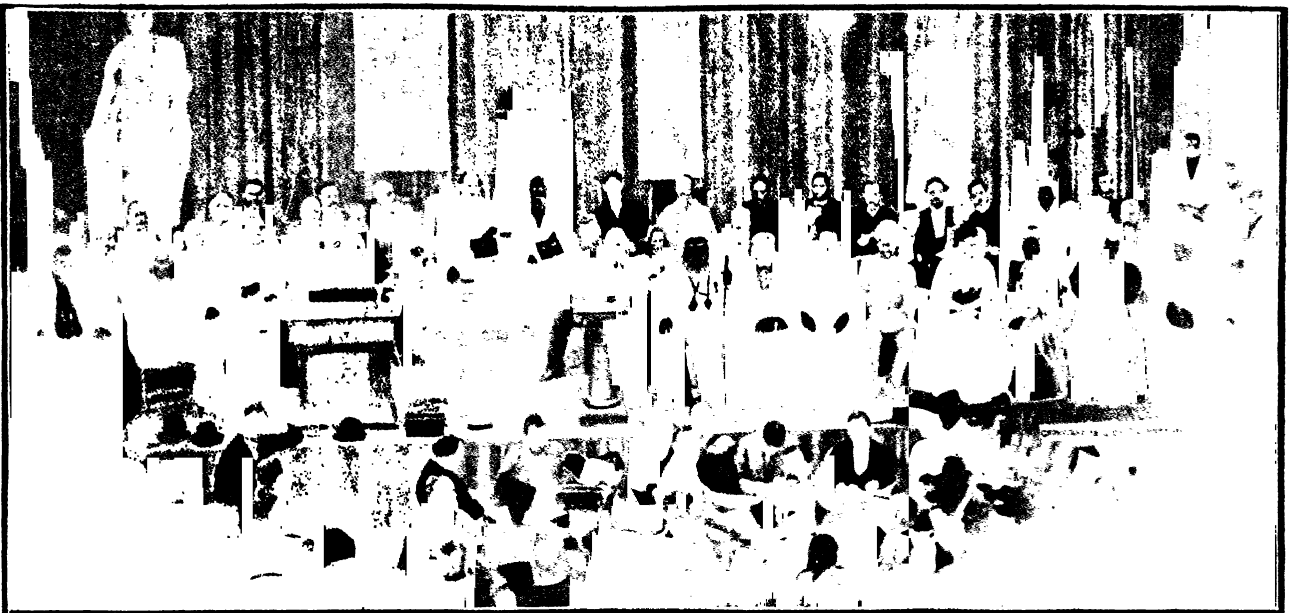
masses. The high castes have their Vedas. Out of the 286 millions of people, the 14 millions of Brahmans, 29 millions of military landholders, 47 millions of ordinary landholders, 12 millions of traders and 2 millions of Kayasths have a place in Indian society. Vedic religion does not recognize the Sudras and the low-castes. *There are 141 millions of these fallen people in India,* who are victims of ignorance, superstition and fatalism. To raise them to a higher level should be the aim of our Buddhist brothers of Japan, Burma, Siam, and Ceylon.

India by right belongs to Buddha. For 4 *asankhya* and 100,000 kalpas, the Prince of Kapilavastu had to be born in India many thousand million times to prepare himself for the great work of saving the world. The Prince of Kapilavastu gave up his royal home and his beautiful young wife, and his only son, in the bloom of manhood. He was 29 years old when he made the Great Renunciation. The saying that a prophet is not honoured in his own country is often repeated. It is a stupid saying without any significance. He is not a prophet who is not honoured in his own country. The greatness of Buddha was acknowledged by all. He was the Lord of all India during his life-time. In the *Pabbajja Sutta, Sutta Nipata* the Bodhisattva, the ascetic Prince, addressing King Bimbisara says:

"Hard by the Himalayan slopes there dwells, O King, a Sakya race, descendants of the sun Aditya Bandhu; from these I have sprung." The proudest of all royal races were the Sakyas. In the geneological table of the solar line of Kings who reigned in India, the Sakya Rajahs are mentioned. All kings bowed down before him, his father became his disciple, his aunt, his cousins and his relations, all acknowledged him as their Teacher and Saviour. When he went to Kapilavastu at the request of his father, 14,000 Bhikshus escorted him. It was a glorious army of holy men. When he was in the Mahavana garden in Kapilavastu, divine



SRIMATI MALLIKA HEWAVITARNE LAMATENI
WHO IS NOW 86 YEARS OLD.
(MOTHER OF SRI DEVAMITTA DHAMMAPALA)



World's Parliament of Religions, Chicago, in Session. The Figure in Complete White Seated at the Extreme Left-hand Corner is H. Dharmapala

beings from ten thousand worlds came to hear His sweet voice. Some of the Devas sang :—

Ye keci Buddham saranam gata se
Nate gamissanti apaya bhumim
Pahaya manussam deham
Deva kayam paripuressanti
"Deva Samyutta, Samyutta Nikaya".

He who takes the Buddha's refuge
To the realms of suffering will not go,
When the human body is cast off
Will to the celestial realms go.

—*(From "The Journal of the Maha Bodhi Society," June and July, 1899.)*

FOR PEACE AND CULTURE

By V. Sarti.

Since time immemorial it has been the beneficial privilege of humanity that during periods of economic hardship, political unrest and spiritual unbalancedness there always appears in the world a great positive figure, standing out unwaveringly, not affected by the turmoil of the physical world, leading and guiding humanity towards Light, like a beacon rock. At present we are passing through such a tense period and it is especially befitting to remember this great privilege. It is by looking for this great helper, by wholehearted devotion and co-operation with the work, he has outlined, and by a clear and definite realization of the fact that outside this positive Path towards Light there can only be final ruin in the chaos of ignorance, that we can re-establish the vital equilibrium and save ourselves from hopeless drowning in poverty, vulgarity, hatred, disease and debasity.

The signs by which we can recognize the great helper, is that he will invariably hold highest the torch of Peace, Culture and Creative Activity, towards highest spirituality,

as manifested in all fields of existence : in religion, art, science, economics, etc.

Whilst there are many such leaders in their local sphere of activity and guiding their own people or race, there is amongst the few one outstanding world figure, unifying the peaceful cultural aspirations of mankind and guiding it in all the multiform aspects of existence and this leader of World Culture is Nicholas Roerich.

Born in Russia in 1874, having early become the leading personality in the field of Art, he was appointed in 1906 Director of the Academy for Encouragement of Fine Arts, which developed tremendously under his leadership, became in 1910 First President of the "World of Art", a Society renowned throughout Europe, and in 1915 the 25th anniversay of his enlightened activity was solemnly celebrated. Before the revolution he leaves Russia, goes to Finland and hence to Sweden. Nicholas Roerich holds an exhibition of his paintings in London in May 1920 and in December of the same year he exhibits his paintings at Kingore Gallery, New York. His paintings then travel and visit most of the important cities of the United States. Many young enthusiasts respond to his call for Beauty and Culture and an understanding devoted group of Americans founds the Roerich Museum. Nicholas Roerich, within the short period of a few years, lays the foundation of a number of Institutions in America in most varying fields of human life. These Institutions have now, within hardly a decade, become not only leading cultural centres of that continent, but have radiated their cultural and educational activities all over the world, giving birth to numerous sister organizations and societies in even the remotest corners of the world. Roerich's beneficial teachings, encouraging to creative labour, showing that difficulties in life are only steps and thus possibilities for higher ascent, his unifying peaceful interchange of human understanding, have been helping everyone to grow, by what is best in themselves. Thus those who benefit by the wisdom

of his teaching are not monotonously standardized, but are as multiform in their expression as the beauty of growing Life itself. Thus he helps everyone in his own way, and his followers include not only people of every nation from East to West and North to South, but also so diverse men of the world, as scientists, clergymen, artists, statesmen, philosophers, bankers, workmen, etc. This is so because Roerich feels with his heart the mentality of everyone, speaks everybody's language, synthesizes the life and beauty of the whole Cosmos. This multiformity of Nicholas Roerich is naturally first of all expressed in the Institutions, which he has founded, begun, developed and continuously inspires in their uninterrupted expansion.

It is impossible to express on paper the uplifting beauty of the Roerich Museum itself, containing more than a thousand canvasses of this master. The Roerich Museum is housed in the twenty-eight storey skyscraper building in New-York. One can find no better method of describing this Museum in an article, than going through the Museum's halls and enumerating some of the names of Roerich's paintings. These names speak for themselves and the searching and learning hearts will understand the radiant canvasses : Sancta Series : "And we open the Gates", "And we do not fear", "And we continue fishing", "And we are trying", "And we see", "And we bring Light" ; "The Messenger", "The Miracle", "Saintly Guests". Wisdom Series: "Fire Blossom", "Chintamani", "She who leads", "Burning of Darkness" ; Banner of the East Series : "Mother of the World", "Buddha the Conqueror", "Signs of Christ", "Lao Tze", "Moses—The Leader", "Padma Sambhava", "Tsong-Kha-Pa", "Mohammed on Mt. Hira", "Confucius the Just One", "Sergius, The Builder", "Milarapa", "Nagarjuna, The Conqueror of the Serpent", "Oirot, The Messenger of the White Burkhan", "The Command of Rigden-Jalpo", "Sarakha, The Blessed Arrow", "Buddha, The Tester", "Signs of Maitreya", "Krishna", "The Bhagavan", "Master's

Command", "Madonna Labopris", "Chengiz-Khan Series", "Lumen Coeli", "St. Panteleimon, The Healer", "Queen of Heaven", "Fiat Rex", "Flowers of Timur" and an endless string of similar calling uplifting subjects.

Nicholas Roerich has founded and continuously guides the following Institutions.

The Master Institute of United Arts, founded in New-York, on Nov. 17, 1921 has the following motto taken from Nicholas Roerich's "Path of Blessing" : "Art will unify all humanity. Art is one—indivisible. Art has its many branches, yet all are one. Art is the manifestation of the coming synthesis. Art is for all. Everyone will enjoy true art. The gates of the "Sacred Source" must be wide open for everybody, and the light of Art will influence numerous hearts with a new love". The Master Institute of United Arts unites under one roof the greatest variety of faculties : piano, organ, voice, violin, violoncello, painting and drawing, etching, theatre decoration, interior decoration, tapestry weaving, architecture, sculpture, ballet, chamber music, orchestra and opera, solfege, church music, drama, diction, poetry, literature, journalism, art, photography, folk songs, lecturing, etc. etc. There is also in the Roerich Museum an Institute for Advanced Education.

Corona Mudi, International Art Centre, was founded in New-York in 1922 and has as its motto the following passage from Nicholas Roerich's "Beauty and Wisdom" : "Humanity is facing coming events of cosmic greatness. Humanity already realizes that all occurrences are not accidental. The time for the construction of future is at hand. Before our eyes a revaluation of values is being witnessed. When we proclaim : Love, Beauty and Action, we know verily, that we pronounce the formula of the international language and this formula must enter every-day life. The Sign of Beauty will open all sacred Gates, beneath the Sign of Beauty we walk joyfully, with Beauty we conquer, through Beauty we pray, in Beauty we are united and now we affirm these

words not on the snowy heights, but amidst the turmoil of the city, and realizing the path of true reality, we greet with a happy smile the future." The International Art Centre holds exhibitions, arranges productions, lectures, concerts, encourages exchange of exhibitions between foreign nations, arranges touring and loan exhibitions and generally sponsors movements in every branch of Art. The latest exhibitions held in the Roerich Museum include French, German, Australian, South-American, South-African, Japanese and at this moment Canadian and Finnish exhibitions are in progress, helping in a tremendous degree to bring together an inner inter-understanding of all nations.

Urusvati Himalayan Research Institute was founded by Nicholas and Helena Roerich, and has its Headquarters in the Himalayas in Kulu, Naggar, where land and buildings have been donated by Nicholas Roerich for scientific research work in the field of archæology, philology, botany and general biology. A biochemical and cancer research laboratory is under construction with the special object of conducting research in ancient Ayur-vedic fields and in Tibetan pharmacopoeia and for analysis of the rich upper Himalayan medicinal flora, a large harbarium of which has already been collected. This Institute also publishes its official scientific organ "Urusvati Journal" a new issue of which has just appeared.

The Roerich Museum Press, New-York publishes the official organ of the Roerich Museum : The Bulletin, and volumes in all fields of Culture. Its "New-Era Library" comprises the following series: "Lights of Asia", "Lights of America", "Heroic Series", "Urusvati Series", "Collectors Series", "Roerich Museum Series", "Natural History Series", "Folk Lore Series", "Sayings of Eternity", "Songs and Sages". Nicholas Roerich's latest book "Realm of Light", as well as his "Heart of Asia", "Flame in Chalice", "Adamant" etc. had been published by this Press, as well as many books of

other authors: "Foundations of Buddhism", "American Artists", "Wandering Harp", "Goethe", etc.

During the last ten years there have come into life fifty two Roerich Societies, "devoted to the ideals of brotherhood and culture through art and science, as expressed in the teachings and paintings of Nicholas Roerich." There are twenty five such Societies in the United States, thirteen in South America, twelve in Europe and two in Asia. In his remarkable volume "Realm of Light" Nicholas Roerich talks to all these seekers of Truth and Light. Everywhere in the world he feels at home, in every country he underlines the best, rejoices at it, encourages, advises, sponsors its growth, and thus helps to ascend everyone—the true helper on the Path of Light and Highest Culture, which has given him the open admiration and gratitude of the world.

In his untiring help for humanity's needs, Nicholas Roerich has created the Banner of Peace for the protection of Cultural Treasures of the world. This Banner is the emblem of the Roerich Peace Pact, which has found widest response all over the world, as an undeferrable necessity. The First World Conference at Bruges of the Union International pour le Pacte Roerich held last September moved its adoption by Governments, scientific and artistic institutions (some of them counting millions of members) and statesmen. The book on "The Roerich Pact" gives thousands of enthusiastic votes which have been received within the first year only. Nicholas Roerich, by awakening in the people the reverence and appreciation of the world's cultural treasures, creates a new understanding amongst humanity and thus the Roerich Pact is not an abstract regulation against war, but it is a method of eliminating in the very consciousness of people the possibilities of hatred and destruction. For as Roerich himself says: "When the whole earth will be covered by the Banner of Peace protecting cultural treasures, there will be no field for war !"

The unity of cultural institutions of the world and their

constructive aspirations are bringing about the inception of a great new world body—The World League of Culture and the scope of this highest idealistic movement is indeed unlimited.

Nicholas Roerich's own personality is absolutely selfless, directed but to the Cause of the Common Good, and in its expression is cosmic. His creativeness is truly infinite. So much so that it has been even said by some art critics that all the paintings in the Roerich Museum could not have been painted by one person ! But who has seen him at work, at the same time painting, dictating an article and upholding a conversation, knows well that creativeness, versatility of occupation and movability are his outstanding attributes. For Roerich everything is ahead, so he never rests, but moves onwards, onwards in colossal strides. During less than a decade Roerich has crossed the Atlantic ocean six times and the Indian Ocean five times, has encircled with his Central Asiatic Expedition the whole of Inner Asia, covering many ten thousands of miles, through Kashmir, Ladak, Taklamakan, Dzungaria, Altai, Siberia, Mongolia, Tibet and back to India, crossing over thirty passes from 15,000 to 22,500 feet high, bringing back endless masterpieces of artistic achievements of Central Asiatic Beauty and numerous scientific data, related in his books "Altai-Himalaya" and "Shambhala" and in his son Dr. George Roerich's, recent work "Trails to Inmost Asia". And within the same decade were created not only the majority of his magnificent canvasses now in the Roerich Museum in New-York (which the American Press calls "The Cathedral of Culture"), but also all the Institutions and Societies above enumerated—truly an evidence of super-human grandeur of creative accomplishment ! Significant is the powerful portrait of Nicholas Roerich by his son Svetoslav Roerich, representing the master with a sacred casket in his hands.

In all his activities Madame Helena Roerich is inseparably and inspiringly participating and one always feels that the

world is entitled to expect a book on the noble life of her, who leads so self-sacrificingly, saintly and gloriously !

There is so much one would like to say about Nicholas Roerich—there are things on a spiritual, highest level, which can only be understood when the heart is conscious of a greater life, that transgresses the limitations of the world, which can think in the spirit in a cosmic way—and these higher conceptions cannot be explained in mere words, they are only understood from Heart to Heart. All those who have had the great privilege to come into personal contact, will have felt this greatness, which passes beyond worldly understanding. They will have felt how infinite are the sources from which this great leader towards the good of humanity draws his endless creativeness, beauty and bliss.

THE RIDDLE OF IMMORTALITY

By Dr. George Grimm.

I.

The problem of immortality is the fundamental problem of mankind. To be sure, in many men the consciousness of the indestructibility of their being by death is so firmly rooted that this is no problem at all to them. Rather do they say with Spinoza: "We feel, and have th experience, that we are immortal." But at the same time t ere are not a few men in whom this basic consciousness is extinct. They decline to *believe* in any continued life after death on the authority of the churches. As the children of our scientific age they reject faith. They will only accept what permits of being scientifically proven to them ; science, however, has proven the precise contrary, namely, that the immortality of man is an impossibility.

In fact, with us up to now, the conflict between knowlelge and belief, and therewith, between science and religion, in no domain has been greater than precisely here. Since it will

considerably illumine the attitude of Buddhism towards our problem, let us define more closely this opposition.

Our religions as well as our science, start out with the tacit assumption that the essential nature of man must in any case consist in some one or other of his recognisable qualities, more especially, in his mental qualities, as being the noblest and most exalted. Now for science, all the mental functions of men, particularly his thinking and therewith his entire consciousness, are *essentially* bound up with his bodily organism ; also, these mental functions are *organic* functions, that is to say, functions of the bodily organism and can therefore continue in activity only so long as there exists this organism, inclusive of its finer material or astral constituents. However, upon this assumption common to both religion and science, that the essential nature of man consists precisely in these mental functions, the destruction of the human being by the death of the bodily organism, follows as a necessary consequence. Between religion which, in all its forms, culminates in the doctrine of the indestructibility of our essence, and science which demonstrates as doomed to death that which religion, as well as itself, declares to be the essential nature of man, the gulf is torn wide open.

At the same time there stands this fact, that neither of the two opponents is able to overthrow the other. Religion is not in a position seriously to contest the scientist's knowledge of the materiality even of the highest mental functions, and therewith the doctrine of the annihilation of the essential nature of man, which resides in these functions, upon the dissolution of the corporeal organism in death. And no science is able to weaken in other quarters, the overwhelming grounds for the fundamental dogma of every religion which is precisely the doctrine of the indestructibility of our essence by death.

II.

In such a conflict, what now is the position taken up by Buddhism which, claiming to be a religion of knowledge, here

also naturally, can only support itself upon logical grounds? The Buddhist says: "The fact that with you religion and science cannot come to terms with each other, indicates that on both sides truth and error must be intimately interwoven, inasmuch as the strength, nay, the invincibility, of each side lies in the truth it represents, its weakness, however, in the error with which it has amalgamated this truth."

What now is the truth on either side? True is the position taken up by science that all the mental functions are conditioned by the bodily organism. If the eyes go to ruin, then one has no more sensations of sight, no more perceptions, in short, no more sight-consciousness. If the ears become deaf, then there is no more hearing-consciousness. If the nose and the tongue get out of action, then one no longer has any smell and taste-consciousness. And in so far as the body, as organ of touch, loses the capacity of feeling, then also ceases touch-consciousness. Even with thinking it is all over, if the brain is seriously damaged ; then one has no longer any consciousness, generally speaking. Any activity of the senses without an *organ* of the senses is just as impossible as digestion without a stomach. All consciousness which itself is again the sequel of sense-activity, is thus "conditioned by the corporeal organism, in the same way that, conditioned by a tree, a shadow may arise."

But as justified as is science in this direction, equally as justified is religion with its dogma of the indestructibility of our essence. That the two standpoints cannot be united,—the fault of this lies in the error with which each of them has knit up the truth it represents. Neither of them, however, succeeds in laying bare this error of the other side because it is the same error that prevails on both sides, so that thus each of them, with its discovery, would disavow itself. This error resides in their common *basis*, namely, that the essential nature of man consists in his mental qualities. Because this common basis is for each of them not to be questioned, and *because it is*

false, therefore is there no prospect of bridging over the gulf between science and religion so long as this common basis has not been proven false and recognised as such.

(*To be continued.*)

REVIVAL OF BUDDHISM

By Rai Bahadur Pandit Sheo Narain, Advocate.

There is no doubt people of India, particularly Hindus, know more of Buddhism now than they knew twenty five years ago. Modern materialism is creating a sort of indifference towards religion, as such, all over the world but the present state of mind cannot last long. Time is not far when a revulsion towards materialism will begin after the world had the taste of the sweets of it. Be it as it may, the spread of Buddhism has not been in the past due to force, or allurements for temporal advantages. It is a religion which cannot commercialise anything. Its basis is simplicity of life, eradication of superstitions, regulation of conduct according to the code of ethics taught by the Buddha. Mundane affairs are not discouraged but regulated on morality. Geography and ethnography are unknown to it.

To Burmese and Sinhalese, Indians owe some re-acquaintance with Buddhist literature. They established Dharmasalas, Viharas in this country. A magnificent Vihara has lately been opened at Sarnath near Benares, but if a biblical phrase is permissible, "the harvest is plenty but the labourers are few." Hindus have any amount of praise for the Buddha, indeed they take pride in him but they do not seem inclined to revive it in India in preference to their gods and goddesses. I am inclined to think that Buddhism cannot make its headway in the present state of things among Hindus. Mohammadans in this country do not view Buddhism with approval. They do not concern themselves about its literature;

Indian Christians do not find in it any comfort or hope and are therefore not attracted by it though they admire Buddha as the founder of a proselytising religion. The depressed classes in India are in a strange predicament. Hindus fear their going over to other religions which allure them with better status and therefore Hindus relax caste rules in their favour to a limited extent. There is no organisation of Buddhist preachers to bring them in the fold of Buddhism and elevate them to a full status in society. Poor fellows are hanging in the balance and are being exploited by Semitic religions not for a genuine love for them but to make use of them, when converted, to serve political ends. I may here note that there is no successful Buddhist institution in India with Indian Bhikkhus, Indian funds, Indian management. In matter of civil rights we know that Sinhalese and Burmese follow in their countries certain laws and customs (*lex loci* as they are called) in which the element of Buddhism is predominent. Buddhists who live in some parts of India e.g. in Chittagong and in Himalayan Hills, mostly live like Hindus, follow Hindu law and in some instances are cosmopolitan in matters of worship.

Some time ago I wrote in the columns of the *Mahabodhi Journal,* that some Burmese members of the Legislative Assembly should be persuaded to introduce into the Legislative Council a bill to regulate matters of marriage, divorce, inheritance and cognate matters for Indian Buddhists basing it on the substratum of Hindu Law. Hindus are seeking modifications of some parts of Hindu Law with a view to remove obstacles in the way of Hindus forming one compact Hindu nation but they are met at each stage with opposition from orthodox Hindus. There has been a partial success for the reformers, hence civil marriages are resorted to when marriage according to religious restrictions cannot be legally valid between people of different persuasions. I would repeat the suggestion I have made before. My idea is that there are some Hindus who would openly embrace Buddhism had they been assured that

civil rights of converts to Buddhism are adequately regulated by legislation. Once a Buddhist Code of Indian Buddhist law is passed by the legislature, we may well hope that some Indians may become converts to Buddhism. They will then perceive that by conversion they have a definite law to follow. Thus if some Indians become Buddhists, we may hope, in course of time, to see Indian Buddhist churches in different provinces of India. In the present state of things I am afraid Burmese and Sinhalese being ignorant of the various languages in India will not prove effective preachers even if they acquire a smattering in some of them.

I have been watching the activities of the Mahabodhi Society ever since its foundation. I have been distributing Buddhist literature in Urdu and English for quarter of a century but what do I find? People take away my publications to read, some evince great avidity to be acquainted with the principles of Buddhism, others merely skip through some pages purely out of curiosity; but none seems to be keen about Buddhism. Most of the Indians I have come in contact with labour under the impression that Buddhism is a god-less cheerless and a metaphysical cult for the philosophically minded people only and is therefore not suited to the aspirations and mental cravings of the masses.

I am therefore strongly of opinion that our endeavours should be directed to get a code of civil law passed by the legislature. Meanwhile we should throw broadcast literature on Buddhist subjects in all the vernaculars of India to pave the way for the revival of Buddhism. On Buddha day we should deliberate on this question and organise a band of workers who could write leaflets on Buddhist subjects in the vernaculars of India.

SPIRITUAL FACULTIES

Translated from the original Pali of Patisambhidamagga.

BY BRAHMACHARI DEVAPRIYA WALISINGHA.

In how many ways are the five spiritual faculties developed and well developed?

It is in ten ways that the five spiritual faculties developed and well developed.

By the abandonment and the well abandonment of faithlessness the spiritual faculty of faith is developed and well developed; and by the development and well development of faith, the abandonment and the well abandonment of faithlessness take place.

[Repeat the same with regard to energy, mindfulness concentration and wisdom substituting "energy" etc., in the place of "faith".]

Thus in these ten ways the development and the well development of the five spiritual faculties take place.

In how many ways are the five spiritual faculties developed; in how many ways do their development and the well development take place as also their tranquilisation and complete tranquillisation?

In four ways the five spiritual faculties are developed and in four ways their development and the well development as also their tranquillisation and complete tranquillisation take place.

At the moment of the attainment of the path of the stream, the five spiritual faculties are developed, and at the moment of the fruition of the attainment of the stream, the development and the well development as also their tranquillisation and complete tranquillisation take place.

[Repeat the same with regard to the "Once Returner", the "Never Returner" and arahat.]

This is the four-fold path purification, the four-fold purification of fruition, the four-fold purification by completely cutting off, and the four-fold purification by tranquillisation.

In these four ways the five spiritual faculties are developed and in four ways their development and the well development as also their tranquillisation and the complete tranquillisation take place.

In how many kinds of persons is there the development of the spiritual faculties? How many persons have the spiritual faculties (fully) developed?

Of eight persons there is the development of spiritual faculties. Three persons have the spiritual faculties (fully) developed.

Who are these eight persons in whom there is the development of the spiritual faculties?

(They are): Of the seven adepts and the ordinary lay man seeking after his own spiritual good.

Of these eight persons there is the development of the spiritual faculties.

Who are the three persons who have their spiritual faculties (fully) developed?

(1) The one who is awakened by hearing, the disciple of the Buddha who is free from the cankers, has the spiritual faculties (fully) developed; (2) the one who is intuitively awakened in the sense of self-created, has the spiritual faculties (fully) developed and (3) the Fully Awakened One, the Arahat, in the sense of the immeasureable, has the spiritual faculties (fully) developed.

Thus is the development of the spiritual faculties of the eight persons and these (latter) three persons have their spiritual faculties (fully) developed.

BUDDHISM IN GERMANY

By K. Fischer.

Buddhist activities have been started in Germany before the war. A small circle of persons eager to find mental help and support in the Doctrine of the great Indian Sage, held meetings at that time and also a German Buddhist journal was printed. Yet taking the Germans in general, we must admit that they were perfectly ignorant of Buddhism. In fact, as long as all was going on well who would be found willing to hear the Doctrine that characterised all life as suffering? When, however, the conditions of existence in Europe and especially in Germany had suffered a violent shock through the great war and its outcome had ruined our splendid economics, then the man of the West realized that life points towards a basis that though it had been overlooked for the last 100 years, should not be neglected. He realized that the religious man stands before the political man and as the official representatives of religious life, the Christian churches had proved insufficient for the wants of man, he turned his searching glance towards the East as towards the origin of all religious life. It was Buddhism that was particularly qualified by a tradition of thousands of years to supply to the religious need of man. The result was a sudden increase of interest in the Doctrine of the Buddha Gotama who discovered actuality 2500 years ago, when he, as prince Siddhattha of the Sakya family, had left his wife and child and life of luxury in his father's house to seek the truth as a religious mendicant.

We must thank Dr. P. Dalhke in the first place for making it possible for any sincere searcher to supply to his religious wants. During decades of studies in Buddhist lands, in Ceylon especially, Dr, Dalhke as it were more and more developed

into the Doctrine. Though his first Buddhist publications had impressed strongly all unprejudiced minds, yet not content with spreading Buddhist literature only, Dr. Dalhke resolved to set the germ for Buddhist Life in Europe. He therefore built the Buddhist House at Berlin-Frohnau, that was intended to be a centre for Buddhist activities in Germany. In autumn 1924 the Buddhist House first attracted public attention. It was then that Dr. Dalhke arranged the celebration of Uposatha on fullmoon days.

The Buddhist House attracted many seekers of the truth. Unfortunately the founder of the House was unable to carry out his plans regarding the financial support of his foundation, neither could any substantial help be found from other quarters. Yet it has been possible also after Dr. Dahlke's death, in spring 1928, to celebrate Uposatha on every full-moon night.

Meanwhile general interest in Buddhism has declined. Yet more earnest seekers have remained true to the Doctrine. This may be seen on Uposatha days, when everybody is welcome to take part in the ceremony. 80 or 100 and even more visitors come regularly eager to find stimulation in the teaching of the Buddha Gotama.

We do not merely discuss the Buddha's doctrine in detail, but attempt to show that "Right Insight" as meditated by the Buddha, the teacher of Actuality, will give a modern person really all he wants and solve his many problems. Wrong thinking really is at the bottom of these problems and the dissolution of the false circle that life itself produces must be attempted. Buddhism touching Actuality i.e., life at the very root, shows that every person is the maker of his destiny by his own doing. This is a principle for action as it is for every form of growth: such as the nutriment, even so the fruit ; the word "nutriment" taken in the mental sense as well as the psychic and thus including the whole of the life process. Evil action in thought, in word, in deed has an evil result, good action has a good result. Every selfish doing will be understood as evil action and any doing tending to the dissolu-

tion of selfishness regarded as good action, that is, practically renunciation and recollection. It is said (Majjh. 9) that "to destroy life is evil, to steal, to lead an impure life, to tell a falsehood, to calumniate, coarse language, idle talk, craving, ill-will and false insight are evil." To abstain from these evil things and Right Insight—this is good action.

As long as a person does not realize that he himself is the maker of his destiny craving shall drive him from one existence to the other low or high according to his doing without ever setting his heart at rest. As long as a person lacks a kind disposition, kind words and deeds cannot be expected from him. Not before Right Insight is acquired this wretched wandering through the universe will disappear ; however by patience and perseverance the complete overcoming of craving may become possible some day and thus bring to cessation birth, old age, disease and death and therewith all suffering. By extinguishing lust, hatred and ignorance man brings to a final close the beginningless chain of existence.

In spite of all the misery of outward circumstances, we have in our days the great advantage that even in Europe instruction in the Buddha-Dhamma has become possible, in the unique teaching of Actuality. The only means of propagating Buddhism is by teaching the Doctrine. Therefore any person who has been instructed himself will think it his duty to communicate his understanding to others. For this purpose public meetings are held on every Wednesday at the Buddhist Holzhaus in Berlin-Frohnau where Buddhism is taught and discussed, and a journal "Buddhistisches Leben and Denkens (Buddhist Life and Thinking) appears in print.

Even though the Buddhist movement in Germany is not great in numbers—it would hardly be possible to state the number of adherents in Germany—yet it bears the living trace of self-reliant growth.

Besides Dr. Dahlke's adherents there is another Buddhist movement in Berlin called "The Community around Buddha"

which also publishes a journal called "Der Buddhaweg und wir Buddhisten."

Small circles of Buddhists hold meetings in München, Königsberg, Köln and Hannover.

"The best of all gifts is the gift of the Dhamma."

HELLS IN BUDDHIST LITERATURE

By Dr. Bimala Churn Law, Ph.D., M.A., B.L.

In my work, "Heaven and Hell in Buddhist Perspective"[1] I have set before the reader ideas of Heaven and Hell prevalent among the people at the time of the Buddha. This paper contains some new and interesting information about Buddhist hells only.

The Mahāvastu which is one of the important books of the Lokottaravādin sect of the Buddhists contains a very interesting account of eight hells. The eight hells are the following :—(1) Sañjīva, Kālasūtra, Saṅghāta, Raurava, Mahāraurava, Mahāvīci, Tapana and Pratāpana. Each hell is divided into four parts and contains four gates. It is one hundred yojanas in width and surrounded by iron walls. All the rooms of each hell are full of hellish fires and each room is hundred yojanas in extent. Here great sinners suffer terribly for hundred years and are burnt for hundred years. The guards of hell beat the sinners with iron rods.[2] In the Sañjīva hell creatures are hung with heads downwards and legs upwards. They quarrel with one another and hurt one another with iron nails. They feel burning sensation all over the bodies. The creatures freed from this hell fall into the Kukkula hell where they suffer much being burnt by the fire of husks. Set free from this hell they fall into Kunapa hell where the asses tear their bodies, eat their flesh and suck their blood. Seeing the

1 Published in 1925 by Thacker, Spink & Co., Calcutta, Price Rs. 4/-.
2 Mahāvastu (Ed. Senart), p. 9.

beautiful green leaves of the trees, they run towards them to seek happiness. Then the crows and vultures having iron faces suck the blood of the injured portions of their bodies and afterwards eat their flesh. The hellish creatures being terrified and hurt, run to the Asipatavana, where a large quantity of the blood of their bodies is shed. They then go to the banks of the Vaitaraṇī river and dive into its hot water. The guardians of hell pierce them with iron rods, throw them on the shore, make them eat iron molasses and drink water composed of iron and copper. Thus they suffer in this hell.

In the second hell the bodies of the sinners are hurt and blood comes out of them. They are cut from the heads to the shoulders. They attack one another in this horrible hell full of smoke.

The third hell stands in the midst of the two mountains extending over many yojanas and always keeping the fire burning. Here the guards of hell beat the sinners with weapons. They being terrified, find shelter in the mountains. In front of the sinners fire appears. They being terrified, come back and then at their back fire burns. The mountains then combine after making a terrible noise and oppress the sinners who feel pain but do not die.

In the fourth hell many hellish creatures are detained. Fire burns in their hands and they make a terrible noise.

In the fifth hell which is many yojanas in extent and always burning, the guards of hell punish the sinners with clubs in their hands. They move to and fro being puzzled and terrified.

In the sixth hell which is called Tapana hell, many sinners are detained here as in the fourth hell. Their flesh is eaten up after they are thrown on wet trees. They fall into swoon being reduced to skeleton. In consequence of their deeds cold wind blows and on all sides bitter burning sensation is felt and the sinners are burnt thereby.

In the seventh hell there stands a horrible mountain made up of fire and the sinners are pierced with pointed iron nails, still they do not die but they fall therefrom into the Kukkula

hell where they run hither and thither being scorched by burning fire. Being freed from this hell they drop down into the Kunapa hell where they are eaten up by black creatures. Set free from this hell they run towards the forest where they are attacked by vultures and crows. They then enter into the Asipatravana and Narakakumbha. Injured at the Asipatravana they dive into the hot water of the Vaitaraṇī river. The guards of hell pull them up from the water by iron hooks and throw them into the blazing fire. They then become hungry and thirsty and begin shouting at the top of their voice. The guards of hell make their mouths open by iron rods and forcibly thrust the red hot iron into their mouths. Their tongues, throats, intestines etc., are all burnt and they drop down on the ground but they do not die.

In the eighth or last hell fire runs amuck from the east to the west and from the west to the east, from the north to the south and *vice versa*. The entire hell appears as if an oven of fire. The sinners are burnt here like fuel. No doubt they feel much pain but they do not die. Thus we get a vivid account of the untold miseries and horrible sufferings of the sinners in Buddhist hells as described in the Mahāvastu (Senart's Ed. pp. 10 foll.).



SOME CURIOSITIES OF RELIGION

BY S. HALDAR.

The prevailing religion of the West is of Eastern origin and, although extravagant claims are made on its behalf by its followers, it shares many of the peculiarities of other Oriental religions, and in some of its grimmer aspects it goes one better than the rest. The founder of Christianity is said to have regarded all previous religious teachers with contempt. The writer of the Fourth Gospel makes him characterise his predecessors as thieves and robbers. Thus, Christians are taught to despise all men living outside their own magic circle. My own idea is that the real teaching of Jesus has in this, and in some other respects been grossly misrepresented in the books of the New Testament. Heathens, however, may with profit take note of the result of the teachings of the Churches as based on the Bible. In the early days of Christianity, the old Greek and Roman culture, to which Europe owes so much, was placed under a ban. St. Augustine boasted that in his Bishopric of Hippo it was impossible to find a single copy of the works of Cicero. Under his guidance the Council of Carthage forbade even the bishops to read heathen authors. Milton's "Areopagitica", a masterly defence of the liberty of the Press, was prohibited by Cromwell, who was a bigoted Puritan. In the eighteenth century Buffon expressed doubts, on geological grounds, regarding the truth of the Biblical account of the Creation ; but he was compelled by the theologians of the Sorbonne (the great theological faculty in the University of Paris) to retract his contradiction of Moses. John Wesley and other good Christians had no doubt that the theory of gravitation promulgated by Newton was erroneous. In 1864 in England there was drawn up a declaration expressing deep regret that scientific research was undermining

people's faith in the Word of God. In the same year Bishop Colenso, who was a great mathematician, was excommunicated for his critical analysis of the Old Testament. Trinity College, Cambridge, refused to allow a copy of Darwin's "Origin of Species" in its library. In Texas, U. S. A., at the present time, no Infidel, Atheist, or Agnostic can be employed in any capacity in the University and such books as Mr. Wells's "Outline of History" have been publicly burnt. Jowett was for ten years deprived of the emoluments of his office as Regius Professor of Greek at Oxford. He was obnoxious to heresy-hunters. He had long been suspected for the liberality of his religious opinions. *Punch* wrote :

> "A little book Jowett made,
> And argued not as one of truth afraid;
> But Oxford Dons alike fear truth and Jowett,
> And their proceedings not a little show it."

Christ Church, Oxford, refused to admit Robert Southey as a student on account of his independent religious views. Mr. J. B. S. Haldane, the eminent biologist, has stated that at the age of eighteen the authorities tried to sack him from Eton for introducing a copy of the "Riddle of the Universe" by Earnest Haeckel. Professor F. D. Maurice was deprived of his Professorial chair at King's College, London, because he ventured to call in question the doctrine of eternal punishment. Professor William R. Smith of Aberdeen was removed from office in 1881 on account of his critical views concerning the Old Testament published in the "Encyclopaedia Britannica" and elsewhere. Dean Milman's "History of the Jews" was denounced from the University pulpit in Oxford because Abraham, "the friend of God," was described in it as a "Sheik". The Rev. J. M. Thompson, Fellow of Magdalen College, Oxford, was subjected to penalties because he declared the miracles of the Virgin Birth of Christ and his physical Resurrection to be unhistorical. St. Louis (1126-70) had the Talmud and the Jewish libraries burnt. Pope John XXII commanded the bishops of France to destroy

Talmuds wherever found. Pope Eugenius destroyed many Jewish libraries. Dr. Priestly, an English Unitarian, had his library burnt in Birmingham by the mob for being an atheistic revolutionary. The Jesuits denounced Descartes as an Atheist and put his works upon the Index of Prohibited Books although he was a good Catholic, while the Protestant Divines of Holland declared him to be both a Jesuit and an Atheist. Vanini, the Italian free thinker was arrested and condemned, as an atheist, to have his tongue cut out, and to be strangled at the stake and his body to be afterwards burnt to ashes. The sentence was executed on February 9, 1619. Huxley wrote in "Lay Sermons": "There are one or two living men, who, a couple of centuries hence, will be remembered as Descartes is now, because they have produced great thoughts which will live and grow as long as mankind lasts. If the twenty-first century studies their history, it will find that the Christianity of the middle of the nineteenth century recognised them only as objects of vilification."

RHYTHM OF LIFE

BY BRAHMACHARI GOVINDA.

Threefold is the rhythm of life—
taking,
giving,
self-absorbed:

Inhaling I take the world within me,
Exhaling I give myself to the world,
Emptied I live within myself—
live
without self
and open again.

Inhaling I take the world within me,
Exhaling I give myself to the world,
Emptied I experience abundance
Formless I fulfill the form.

THE NEW CIVILIZATION

By Arthur C. March.

Wesak Day is surely the greatest day in the history of the world, for on the first Wesak day was born among men the supreme teacher of mankind, he who set before it the noblest Goal, he who was himself the example of its attainment. Mankind struggles blindly in the darkness of ignorance, yearning for the light, seeking it in the world around him ; the Buddha came and bade him turn his gaze within. He taught man that in himself are to be found the *realities* of Life, and that if he will only set himself to develop his latent powers he will find all Truth and all wisdom will be his. The Buddha placed before mankind the most ennobling conception of man ever conceived—no miserable worm, tainted with original sin, the sport of a capricious deity, but a being of infinite possibilities and unlimited powers, who by his own efforts may become greater than the highest "god" the mind has yet conceived.

But he also taught that these qualities or powers are not the exclusive possession of the individual ; all share alike in them, and only by developing them with the right motives, and using them for the benefit of all, can they be a blessing to the individual and to the race.

This is where Buddhism differs fundamentally from all other religions. The "Soul" of man is not that which separates his from all other units of life, but that which binds him to them, making all life truly one great spiritual unity, the only deity which truly is.

When this great fact is grasped by the mind of man, it gives him a new outlook on life, a real conversion or "change of mind". He sees that all egoistic grasping can bring him only ill, that peace and well-being can come but to him who

works in harmony with this great truth, who *gives* instead of grasps, who works for *all* instead of for self.

If each man would but test the truth of this teaching in his daily life, what a different world we should live in. And this is true in a very literal sense, for the world is the creation of Man, the great forces of Nature which we consider as being utterly beyond the control of man being amenable to his will, when he has learnt how to use them rightly. The *iddhi* powers which Buddhism speaks of are much vaster powers than most of us dream.

But it is sufficient for most of us to learn to create a new earth by re-creating himself, by building up a noble character by power of right thinking and altruistic doing. Let each earnest Buddhist concentrate on that task, and a new humanity shall arise which shall sweep away all the evils of the past and build the grandest civilization man has yet known.

What a marvellous civilization a Buddhist civilization would be! A civilization based on Right, not on might: a civilization based on Love, not on hate: a civilization in which each unit would perfect himself by harmonious co-operation, instead of degrading himself by chaotic competition, yet one in which the individual would not be sacrificed for the supposed benefit of the community.

A Buddhist civilization would draw out all the best and noblest in a man, and would give every man the fullest opportunity of expressing his talents. What an era of Art, of Literature, of Science, would Buddhism as the religion of a race usher in! The ruins of Buddhist art in past centuries in India, Ceylon, Burma, China, Japan, Korea, all are earnest of what Buddhism will accomplish when greater opportunity shall permit of still greater work.

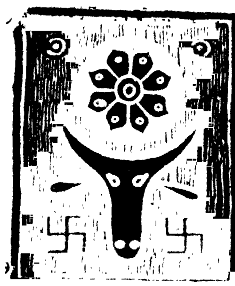
And that time must come: and it may not be far off. There is world turmoil, but such is only the pent-up poisons of egoism being thrown out of the system ; the world disease will be healed, and health shall be restored.

The religions of the West have brought the sword of

strife ; but the age of strife is passing, and the Wisdom Religion of the Buddha must now take their place. The time is surely coming when the world will be weary of its petty strifes, when its cup of sorrow will overflow and *dukkha* will teach it to put aside concern for the illusory self to concentrate on the universal. Then shall Peace reign on earth once more.

The West has had a severe lesson, for it will be long before the karma of the last great war is worked out ; the East seemingly has not yet had its lesson. But above the clash of strife we hear whispers of a new era, prophesies of a "Messiah", of a hero king who is to bring an era of peace, of a Buddhist Kingdom which is to usher in a reign of peace. These rumours come from the soul of humanity arousing from its sleep to a cognition of that world where the limits of time and space are not. Thus sang the Devas before the Buddha came, and those who were not deafened by the din of earth, heard their songs.

Let us prepare ourselves for this future. Let us make ourselves worthy of rebirth at so auspicious a time. For assuredly we shall play our part in the new era, *if we strive to become worthy* of so great a karma.



A FEW DISTINCTIVE FEATURES OF BHAGAWAN BUDDHA'S REFORMATION

By Dr. A. L. Nair, Bombay.

Buddha's great object in life lay in demolishing the unclean barriers between castes and castes, factions and factions ; and the constitution of his Sangha (Brotherhood) eloquently bears testimony to this fact. From the most erudite Brahmin monk to the lowest Pariah—the scavenger, all found equal scope for development and religious pursuit in the Sangha. Life ought to be equally respected, whether enshrined in a Brahmin or a Pariah or a beast, life ought to be held sacred, life ought to be given favourable ground for expansion and development and this natural corollary paved the way for the second great feature of Ahimsa (Non-Violence). He condemned in strong terms the killing of mute animals in sacrifices, which were performed for the attainment of supposed pleasures of the heavens. He repeated in no unmistakable language that this creates thirst for pleasures, for life and is a definite outcome of ignorance, narrowness and mistaken notion about the interpretation and the real definition of Dharma. He discovered that from the days of the Upanishads, the craze for renunciation and bloody sacrifices and Philosophic speculations, had gone on with such uninterrupted zeal and vigour that a mass of rituals, and formulas, ceremonies and beliefs was gradually coming up with the result that the humane and most essential interpretation of Dharma was buried therein and tradition, blind faith, perversion of truth, sectarian considerations and low level of religious mendicants, loomed large in the life of the people. Tradition had taken a strong hold of the mind of the people and in one place, Gotama, while addressing an assembly, says : "Oh Kalamas, don't believe in what I am

going to preach, because it is handed down by tradition, or it is so stated in holy works, or it can be so proved by inferential evidence or it suits my faith, or the person addressing is an eminent Sanyasi and hence venerable to me : but exercise your judgment and discretion and if it convinces you that it is true, believe in it." Gotama's attitude of approaching faith, created, therefore, a new atmosphere and thereby a great sensation. He, therefore, gave out his conception of Dharma as to how to conduct oneself in Life—took his stand upon character—good life (सील)—ethics and psychology combined. He made mind the starting point ; and how to conquer the mind, control and develop it by purifying it, is the essence of his Dharma. He thus gave to the world his simplest conception of Dharma as constituting (सील) morality then समाधि or concentration and प्रज्ञा or wisdom. He made man responsible for his own acts and responsible to his own self and threw into back ground the common belief that God rules the destiny of man. He no doubt believed in gods as beings, but they were quite powerless to change the Karma of the man, every man cannot exempt himself from the all powerful effects of his Karma, even the gods are not exempt from it. He made man *literally* responsible to himself that he may stand on his own legs and bring about his own salvation by the dint of his own exertion and life of struggle ! This is no metaphor, but a stern truth. Thus having made man responsible to himself, he removed the barriers of castes or sex in the matter of persuit for moral development. He did not believe that the Sudra had no right to repeat the Agamas, but threw open the gates of immortality to all those who had ears to listen ! This declaration infused a new spirit into the hearts of the masses, since they were thenceforward made free agents to act and this gave a very good start towards the attainment of spiritual and ethical prosperity in India. He then showed clearly to the world that there is suffering in the world—in manifold forms—a stern

truth and the essential and most fundamental duty of man lay in fighting it out and then attaining his salvation. He thus made man an active worker, rather than a brooding pessimist. This tie of suffering, bound life together and keen sympathy and fellow-feeling soon arose in Buddhist India. Strenuous work for the betterment of the suffering humanity was the motto and for this purpose a band of self-sacrificing, energetic young men and women were required. Thus there was the foundation of the Sangha and soon the Vihara had localised it. The Vihara proved out to be a centre of work and energy and the Bhikkhus and the Bhikkhunis were the distributors of that energy among the masses.

Art was made use of by the Buddhists as expressing the different activities of life in terms of religion and a necessary equipment for the upliftment of mind, a short cut to spiritual development : Sanchi, Bahrut, Amaravati, with their stone carvings and Jataka Stories, and artistic workmanship bear eloquent testimony to this great truth. Neither were the Buddhists unaware of the grandeur and solemnity of Nature. The situation of the Buddhist caves clearly shows how the Buddha made use of Nature as a back ground and a help for mental exercises like Samadhi and various stages of meditation. It may be remarked without any touch of exaggeration that the Buddhist made Nature as the essential means of the pursuit of religious and spiritual exercises and a connecting link between man and beast.

The Vihara ever proves to be a good illustration of organised life. The old Gurukula institution gradually gave place to the Viharas, which were always near the towns and as such they were centres of enlightenment and culture for the laity. There were schools, and pupils and preceptors and thus education got more impetus from the fact that the teachers in the Vihara were devoted to life-long study and work and free from worldly cares and worries. Kings and ministers, politicians and commanders, merchants and weavers, men

and women, poor and the rich, the courtesan and the aristocrat always found in the Vihara a place where they could go for the spiritual edification !

The organisation of the Sangha too is a matter of great interest to a student of comparative Politics. The Bhikkhus in the Sangha, as a whole, constituted the Body. Their affairs were administered by that Body in meetings convened for the purpose. Every eligible member was required to attend such meeting and in case he was unable to attend the meeting he was to send a written statement allowing someone to record his vote by proxy. Cases were decided by majority of votes by the President. All the rules regarding the conduct of meetings speak very creditably about the organising and administrative capacity of the Buddhist Bhikkhus. The Vihara organisation was thoroughly democratic in constitution.

As for Education : The Buddhist period is marked by the existence of three big universities of Taxila, Nalanda and Vikramasila. The University of Taxila or तक्षशिला was of very great antiquity and enjoyed a great reputation like that of Oxford and Cambridge of modern times. It was known as a College, specialising students in various arts and sciences. Princes used to go to this University and were graduated before they assumed the reigns of Government. The story of a Physician named Jivaka is well known. He goes to the University and specialises himself in medicine and surgery and his professional feats and nature of surgical instruments throw a flood of light on the medical education in Buddhist India. The same subject is further illustrated by the Edicts of Asoka, who started Hospitals for men and beasts, who imported medicinal plants and trees from countries outside and got them planted in India. In fact the Buddhist Bhikkhus regarded this as one of their legitimate pursuits since it was aimed at alleviating the sufferings of humanity. In Anuradhpura and Mihintale there are witnessed remnants of

Hospitals with wards for the patients. It is certainly to the credit of Buddha that Ayurveda got its first real inspiration in Vaghabhatta, who himself was a Buddhist. It is really a thousand pities that no surer information should have been secured on this question of medical relief in Ancient India, beyond a few side lights that are available in the Buddhist literature.

The University of Nalanda was the most widely celebrated in those days. The Chinese travellers like Huen Tsang and Fa Hien have immortalised it by their descriptions. Every year thousands of students used to come from China, Tibet and Asiatic Tartery and other distant countries to India to drink deep at the Pyrean spring. There were professors in different subjects and there were competitive tests held every year when the candidate had to show his proficiency in his subject before his audience. Happy would be the day when a complete account is available of these seats of learning and medical hospitals.

Thus Buddhist Reformation was not merely a religious movement but it was a movement directed towards turning out works of active piety, altruistic and humanitarian work. It gave encouragement to the art of weaving and cloth-making. Then women knew how to card and spin and work on the loom and maintain themselves. The Bhikkhus' garment was made of cotton worked into cloth. Mention is made of a kind of चीवर (garment of a Bhikkhu) finished up within 24 hours beginning from the first process of carding. Was not India then self-supporting?

As for Agriculture : The Buddhist Bhikkhus had much encouraged agricultural pursuit. The Museum of Sanchi contains quite suggestive implements and relics that speak volumes about the agricultural life in the Buddhist India.

As for Arts : The magnificent arts of Sculpture, Architecture and paintings found in different caves of Sanchi, Karli, Ellora and Ajanta, stand as eternal wonders of the

orient and occident! The colour of Ajanta frescoes even now looking quite fresh and exhibiting the life of man in eloquent and artistic expression and gestures, will ever remain as one of the special features of the Buddhist Reformation.

As for Commerce : The Buddhist Jātakas speak as to how there was commerce going on between India and then known world. There are evidences to show that the Indian ships used to go to Alexandria and ships from outside used to touch Indian ports like *Sopara*. Ships used to go even as far as Ratnadvipa and Suvarna Bhumi which show how the country was quite alive to the necessity of carrying on trade with other lands, to enrich herself. The Port of Bharukaccha (भरुकच्छ) also bears testimony to the trade that was carried on in those times. The majority of the Merchants were either Buddhists or born sailors. In the Karli caves there is mention made of one gift given to Karli, by a donor from Sopara.

In conclusion, the features that are mentioned above, in detail, clearly go to show what is called Buddhist Reformation was not a movement, calculated to make India crippled, lame, narrow-minded, bigoted and obstinate, but it aimed at making India a land of prosperity and plenty. Independence and statesmanship, nationalism, tolerance of the faiths of others, brisk commerce, intelligence and politics—these are noticeable in the thoroughly self-reliant and glorious Bharatavarsha! Are not Bhagawan Buddha and his teachings of any use to us in these days for the solution of many intricate and thorny political and social questions that beset us? Let us learn to know the value of that great son of Jambudwipa, who alone first made India truly great and carried the torch of Aryan Culture outside India out of sheer boundless Love for humanity and with a selfless desire to relieve it from suffering!

THE SACRED RELICS OF BUDDHIST INDIA

By Bhikkhu Ottama of Burma.

In the middle of November last the world saw the opening of a great temple at Holy Isipatana, Sarnath, Benares. The Buddhists throughout the world must necessarily feel a deep sense of gratitude to the pioneers of the Buddhist movement in India—as a result of which a happy inauguration could take place within such a short period. Our heart-felt thanks must go to the Mahabodhi Society, Calcutta, and the Bengal Buddhist Association, Calcutta, which have worked side by side for forty years for the propagation of the Buddha Sāsana.

As a Bhikkhu of the Holy Order of the Lord Buddha it is my desire to bless the Mahabodhi Society for presenting to the public—to all Indians rich or poor, noble or humble, touchable or untouchable the holiest relic of the Lord Buddha for their devotional worship. The sacred treasures of the Buddhists of ancient India enshrined in monuments lay buried in the bowels of the earth and the dust of ages screened from public gaze the priceless monuments upon which was once focussed the devotional attention of millions of Buddhist hearts. All credit for bringing these hidden treasures to light must go to the Government of India—specially to the two indomitable Government Archæologists—Sir Alexander Cunningham and Sir John Marshall.

Days have long passed for people to believe in meaningless dogmas and to be satisfied with the mythological explanation of psychological truths. To-day faith has got to stand the test of science. Old ideas are fast changing and the whole world is bent upon finding the truths. Buddhism with no dogmas and based on logic is growing to be the most popular religion of the world. It is to-day closely studied in all educational and cultural centres and the Buddha Sasana seems

to be gaining ground everywhere. We saw at Sarnath representatives from almost all countries of the world. No other event in India has drawn together so many different nationalities of the world. Indeed at Sarnath East and West met together and joined hands in the cause of Buddhism. The archæological finds, apart from their historical importance have got other interests as well. The stupas, Chaityas, Viharas, and caves have got interest to a historian as well as to a seeker after truth. This becomes clear from the fact that with the demolition of these holy places, Buddhism was almost extinguished from the face of India. But now with the restoration of the sites sacred to the Buddhists, there are distinct signs of a revival of Buddhism.

Buddhism has secured for India a proud position in Architecture, Sculpture, Painting, Arts, Literature, and Philosophy. I wonder whether India progressed in any of these lines ever since Buddhism was banished from this country. The relics of Buddhist India will not only glorify India but will also serve to bind together all humanity in a common tie of fraternity. The day is far distant when the world will see one religion and real emancipation of all races, creeds and castes come about.

At present our duty is to carry on the laudable work that is being done. A large number of Buddhist pilgrims visit every year the holy sites which have been restored, but some of these places are not being kept in a way satisfactory to the Buddhists. There are about a dozen spots in India associated with the life and work of the Lord Buddha. It is highly desirable that after the restoration work is finished these places should be handed over to the Buddhists. The idea of Ven'ble Sri Devamitta Dhammapala to construct at Sarnath a Buddhist seat of learning cannot be too strongly eulogised. I hope the Buddhists of the world will very soon lay aside the stupor of centuries and gird up their loins to revive the Dhamma of the holy Tathagata in the world, for is it not said —*Dhammadānam sabbadānam jināti*?

REVIEW

Abhidhammattha-Sangaha—ein compendium Buddhistischer Philosophic und Psychologic Vol. I. by Brahmacari Govinda.

Brahmacarì Govinda belongs to that glorious band of German scholars who have popularised the Buddha-Dhamma in Europe. And what marks him out from other scholars in Europe is that he, like Paul Dahlke and Martin Steinke, is not a dry thinker, but practises Buddhism in his own life and is thus a never-failing source of inspiration to all followers of the Buddha-Marga in the East as well as in the West. He entered the field of Buddhism under his former name, E. L. Hoffmann and in 1928 when he formally embraced the Buddhist faith in Ceylon, he assumed the Buddhist name Brahmacari Govinda. He has already published several books on Buddhistic subjects—all of which testify to his keen insight in his problems and wonderful power of expression. One of his books was translated into Japanese by a professor of the Imperial University of Tokio and attracted much attention in the Far East. I believe he is already known to most of our readers for his valuable contributions to the Journal.

He calls the first volume of this book Wesen und Wirken Des Bewusst-seins (Essence and Doings of Consciousness) and it deals with—

(i) Citta-Sangaha-Vibhāga
(ii) Cetasika-Sangaha-Vibhāga
(iii) Pakinnaka-Sangaha-Vibhāga
and (iv) Vithi-Sangaha-Vibhāga.

The volume consists of three parallel parts : (i) the translation from the original Pali, (ii) a systematic analysis of the original text in the form of diagrams and tables and (iii) explanatory essays following each chapter. The transla-

tion can be compared with the Pali text, word for word with the aid of a special system of enumeration, so that even one who is not acquainted with Pali will be able to understand the terminology of the original text, its logical structure and composition as well as the relations between the fundamental ideas and concepts. Those who do not want to go into philological details will find the contents of every chapter explained in the following essays. Buddhist psychology is not only shown as an organic system, but also the principles on which it is based, the manner in which it is developed from the data of experience, and the reason for the arrangement and composition of the materials are explained. The book does not stop with the philological and psychological analysis but proceeds with up-to-date scientific methods to a positive synthesis of Buddhist psychology.

Some chapters of the book were already published, several years ago in the "Zeitschrift fuer Buddhismus" under the editorship of Dr. Wilhelm Geiger.

We congratulate the publisher, Ferdinand Schwab of Benares-Verlag on the wise choice of this book for publication. The get up is quite excellent.

Susil Chandra Khasnabis.

CROSSWAY OF KNOWLEDGE

By Brahmachari Govinda.

Death is not
without the knowledge of death.
Life is not
without the knowledge of life.
But the knowledge of life
grows from the knowledge of death.
Mortal are all those
who know without being wise
Deathless are all those beings
who are without knowledge of death
But immortal alone are those
who perceive life and death.

GLEANINGS

FAMOUS HUNGARIAN VIOLINIST EMBRACES BUDDHISM.

As a result of the impression made on him by the study of Buddhism, Ferenc Vecsey, a famous Hungarian violinist, has embraced Buddhism. He has decided shortly to retire to his palace in Venice and spend the rest of his life in meditating on the teachings of Buddha. Vecsey first came into touch with Buddhism during a concert tour of the Far East.

—*Leader, March 18, 1932.*

BRITISH BUDDHIST MISSIONARIES TO PREACH IN LONDON PARKS.

Buddhist preachers at the street corners of London and in its public parks endeavouring to convert British crowds. This is part of a plan for a great drive that the London Buddhist Mission is about to launch.

The mission is financed by a wealthy Buddhist priest of Ceylon, the Ven'ble Anagarika Dhammapala, who realised all his possessions to provide funds to spread Buddhism throughout the world. These resources have been augmented recently by wealthy British Buddhists.

Today, two years after its establishment, the mission possesses about 400 members, among whom are several women well known in society circles.

Mr. Daya Hewavitarne, the secretary of the mission, told me today: "The object of the drive is to clear up many misunderstandings which are connected with Buddhism among British people."—*The Evening Standard, 29th February, 1932.*

PREACHING TO MADRASIS.

Rev. Nilwakke Somananda Bhikkhu, who was appointed by the Maha-Bodhi Society, to carry on Buddhist propaganda in Tamil speaking districts of Madras, has begun preaching

once again, at Maha-Bodhi Ashram, Perambur, Madras. The first meeting was held on the 3rd January, 1932. After that a series of meetings were held regularly on every Sunday when he lectured on various subjects. Besides him eminent speakers have also taken part.

Religion of the Turks

Neither the Turks nor the Mongols have ever been a religious people. The religious imagination, the zeal and enthusiasm which are so ardent among the Arabs, the Persians, and the slavs, have never aroused the apathy of the Turks and Mongols, and the Manchus. The religion which is most sympathetic to their phlegmatic character is certainly Buddhism. They are Buddhists temperamentally. Buddhism is the only religion natural to them. Islamism is foreign to their conceptions. Comparatively easily, without enthusiasm and without repugnance, the Turks have accepted other religions than Buddhism ; they have become Magi, worshipping fire, Manichaeans, Nestorian Christians, Moslems ; but their conversion has been due to chance, not to conviction. To controversy they are indifferent, for it is contrary to their mental placidity and to their military habits. The religions which they have definitely adopted they have practised loyally without alteration or discussion, as is befitting a people who call civilisation obedience, and the law of the state, yassak, military command. They have defended them like honest soldiers, offering for argument the one saint Louis recommends to the laymen against the Jews—a sword in the belly.

Like the ancient Chinese the ancient Turks recognised and venerated five elements incarnated in five persons. The five elements were earth, wood, metal, fire and water. The five persons were the yellow emperor in the centre, the blue emperor in the east, the red emperor in the south, the white emperor in the west, the Black emperor in the north. The most venerated element in these old cults was iron, the metal from which the arms were forged. It is mentioned in all the Turkish

legends. It was probably iron to which the Huns addressed their prayers and symbolised by a naked blade which the Romans called the sword of Mars. Byzantine ambassadors in the sixth century were present at a religious ceremony held on the frontiers of the Turkish dominion, during which iron was offered them. The old national names Timur, "iron" and Timurtash, "companion of iron" certainly have a religious origin—*Historians' History of the world, Vol. XXIV, page 262.*

CONSERVATION

The drainage of the caves at Ellora and Ajanta was further improved during the year at a cost of Rs. 3,268/-. The conservation of the frescoes at these two places is making steady progress. The frescoes of the ceilling of the Indra Sabha at Ellora and of Cave 11 of Ajanta were properly treated and made safe from further decay.—*Annual Report of the Archæological Department of H. E. H. Nizam's Dominion.*

TRANSFORMATION

BY BRAHMACHARI GOVINDA.

From the ocean arise
the forms of wandering clouds,
Filling with life and shape
the emptiness of the space.

From the eternal source
arise the forms of the beings,
Filling with joy and sorrow
the emptiness of the world.

The rivers unite the waters
of wandering clouds,
The ocean unites the rivers
unresting floods;

The saint unites the changing
forms of existence,
Unites and transcends the beings'
sorrow and joy.

NOTES AND NEWS

Happy Waisakha to All.

The greatest day in the year for the Buddhist world is the full moon day of Vaisakha which falls on the 19th of May. Throughout the world where the joyous message of hope and deliverance given by the All Compassionate One has penetrated, the day will be observed with due solemnity ; and we, in India, will not fail to pay our collective homage to the greatest of world teachers. India has forgotten Him for long and has gone after other teachers. But the day is not far distant when He will occupy the place of honour conceded to Him for a thousand years. And so long as that position was unquestioned, India rose in the estimation of the world. Ceylon, Burma, Siam, China, and other countries which had the privilege of hearing the message of hope looked upon India as the "Holy Land". But with the disappearance of Buddhism from India in consequence of the Hindu revival movement, the Greater India lost touch with the "Holy Land". Indians themselves came under the grip of the Brahmin Theologians and they were made to perform all sorts of rites, sacrifices, and practices with the result the country became completely demoralised. When the hardy invaders sweeped down from the Hindukush, the country was in a state of utter disorder and they met with feeble if any opposition. Up to now India has not been able to recover from this deadly blow but signs are not wanting of a change for the better. This synchronises with the revival movement of Buddhism in this country, and it is well for Buddhists to consider the leading roll they will have to play in building up new India. Let them on this day when the "Light of the World" illuminated the whole universe, determine to spread far and wide their all compassionate Dhamma for the happiness of the people of this great country.

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MRS. RHYS DAVIDS AND "HIGHER CRITICISM".

We wish to draw the attention of our readers to the article contributed by "Arya Dhamma" in which the writer, who is one of the few Eastern scholars whose erudition can be compared to that of Western scholars, makes a trenchant but dignified criticism of the mischievous writings of Mrs. Rhys Davids. The latter had done such splendid work at one period of her life, it makes one feel sad that in her declining years she should try to undo her own work. Doubtless she has lost her grip of the essence of the Dhamma and is today floating hopelessly in a sea of doubts. Yet she is audacious enough to attempt to alter the Dhamma and give her own interpretation as against those of such immortal commentators like Buddhaghosa. Hers is, however, not the whole fault. Both Buddhists and non-Buddhists had enthroned her as an authority without considering the obvious fact that she was *not a Buddhist*. She had taken to the study of Buddhism not for the sake of its sublime truths but as a mere profession and there are many of her type in the field of Buddhist studies today. At least after this lesson is it too much to expect that Buddhists will seriously consider the question of translating their religious works themselves into foreign languages?

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KASHMERE BUDDHISTS.

It is gratifying to note that, as a result of the strong protests made by the Maha Bodhi Society and other Buddhist organisations, the Kashmere Government has at last done justice to the Buddhist community there. They were not only invited to send their representative to take part in the political conference but assured that they would be given representation in the Council as well. This is a great victory for the Buddhist community and we heartily congratulate His Highness and the Government of Kashmere State for the reasonable manner they have dealt with the question. Much, however, is left to be done. Buddhists of Kashmere are at a great disadvantage

owing to lack of education, facilities for the improvement of their social conditions, and development of their trade. It is the duty of the Government to give all facilities in this connection to the Buddhists who are an important section of the subjects of the state ; and we hope the spirit of reasonableness shown in connection with the Buddhist representation in the Council will also manifest in dealing with these urgent matters.

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CHANG HTOONG AUNG AND THE ARAKAN MAHA BODHI FUND.

Inspite of our requests year after year, the present sole surviving Trustee of the Arakan Maha Bodhi Society refuses to hand over the donations collected from the Buddhists of Arakan for the Society work in India. Similar collections were made in Mandalay, Rangoon and Colombo, but these amounts were duly paid and utilised for the good work. Mr. Chang Htoong alone remains silent with regard to the money that was entrusted to his care. Mr. Chang can have no claim whatever to this fund as it was the pious offering of the generous Buddhists of Arakan towards the dissemination of the Dhamma in India. The money is, therefore, sacred and to convert the same for private use by one individual is highly sacrilegious not to speak if its illegality and breach of trust. We hope Mr. Chang will see his folly even at this late hour. Will not the Buddhists of Arakan take up this matter before it is too late and compell the trustee to hand over the sum?

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SAMANERAS GO ON PILGRIMAGE.

Samaneras of the International Buddhist Institute accompanied by their teacher Revd. D. Sasanasiri, Mr. Sibnarayan Sen and the Secretary of the Maha Bodhi Society left Sarnath on the 15th March and visited Kusinārā, Kapilavastu, Lumbini, and Sāvātthi. The party first halted one day at Kusinārā where they performed their worship. They saw the Burmese workmen engaged in pasting gold leaves on the Parinirvana

Chaitya. The work was nearly complete and when the scaffoldings are removed the sight would be a magnificent one. Thence the party made their way to Lumbini, walking from Naugarh to the sacred site, a distance of 18 miles. They were delighted to notice that the Nepal Government had taken up the work of improving the site in right earnest and when the whole scheme is complete the hitherto dreaded fears of the road would be a matter of the past. Nearly 800 workmen were engaged in preparing the road while a special brick kiln had been set up for manufacturing bricks for the Rest House. When the road is ready it is expected that a bus service will commence from Naugarh. Buddhists of the world are indebted to His Highness the Maharaja of Nepal for the keen interest he is taking in the work. Kapilavastu was the next object of the party which they reached with little difficulty. The Secretary of the Siddhartha Sangha which has been established with the object of helping the pilgrims, accompanied the party from Naugarh. Kapilavastu has not been excavated and when this is done much material will be unearthed to confirm the expectation of valuable relics. Savatthi was the last place of the programme which the party reached after a night's rest at Sahoratgunj. Mr. S. P. Sahgal of the Balrampur Branch of the Maha Bodhi Society welcomed the party and made all arrangements for visiting the ruins. The party stayed in the nicely built Rest House of Revd. U. Ahsaya. After worshipping at the Jatavana monastery and thus earning much merit the party returned to Sarnath on the 23rd.

* * * * *

H. R. H. Prince Prisdang's Donation.

We are glad to announce that His Royal Highness Prince Prisdang of Siam has graciously donated Rs. 159 towards the Mulagandhakuti Vihara Fund. The prince is now in his eightieth year but is ever bent upon doing good and helping the cause of Buddhism. We wish him many more years of health and happiness.

* * * * *

The Waisakha Number.

We are indebted to our contributors for the articles they have sent for publication in this issue. We are chiefly thankful to Brahmachari Govinda for the drawings he has specially made for "Maha Bodhi" from Buddhist symbols. Owing to lack of space we are compelled to withhold a number of articles sent for the special number but they will be published in later issues.

* * * * *

Ven. Sri Devamitta Dhammapala's Health.

We deeply regret to inform our readers that the Ven. Sri Devamitta Dhammapala has fallen ill once again. On his way back to Benares he has caught a chill and he is confined to bed for over two weeks with an attack of bronchitis. He is under the treatment of Dr. Pramatha Nath Nandi and we earnestly hope that he will soon be restored to his former health.

* * * * *

The Late Mrs. Mary, E. Foster's Legacy.

The last gracious act of the late Mrs. Mary E. Foster, the never-failing friend of the Sri Devamitta Dhammapala, was to leave in her last will a sum of $50,000 to him for the improvement of the Foster Schools and Hospitals. In the history of modern Buddhism, there is no one equal to Mrs. Foster for her magnanimous generosity. She has been truly called the "Visakha of the Modern Buddhist World". May her noble aspirations be fulfilled.

The following is the extract in her last will referring to the legacy above mentioned :—

"*Sixth*: Whereas, one *Anagarika H. Dharmapala* of *Calcutta, India,* has opened and now has in operation The Anagarika Dharmapala Schools and Hospitals in India and on the Island of Ceylon, which schools and hospitals are known as the *Mrs. T. R. Foster Schools and Hospitals* and in which schools and hospitals I am greatly interested and desiring

that they may become prosperous and enduring institutions, and to assist the said Anagarika H. Dharmapala in their maintenance, I give and bequeath to the said *Anagarika H. Dharmapala* the sum of *Fifty Thousand Dollars* ($50,000.00) to endow, or add to the endowment of the said schools and hospitals, and the payment of the said sum to the said Anagarika H. Dharmapala or to his successor and his receipt therefor shall exonerate my said executors from seeing to the application of the said sum of Fifty Thousand Dollars ($50,000.00)."

* * * * * *

MISUNDERSTANDING.

In my paper on 'A Note on Grammars, Dictionaries and Works on Rhetoric, Prosody, etc. of the Theravada Buddhists' published in March number of the Maha-Bodhi Journal I have used the expression 'there are many Pali teachers and lecturers who earn their livelihood by teaching Pali to the students' in the sense that there are many Pali teachers and lecturers who have devoted their time and energy to the teaching of Pali. Readers of the Journal should not misunderstand the meaning of the expression.

B. C. LAW.

FINANCIAL

MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 83,545-9-11. *Collected at Sarnath during the opening ceremony of the Vihara*:—

Mr. R. D. Abalishamy, Kaikawala, Rs. 5; Mr. J. D. S. W. Edrisingha, Welitara, Rs. 12-11; Mr. J. M. Rambanda, Kandy, Rs. 37-10; Mr. D. S. Jayasingha, Mulagampola, Rs. 5; Mr. W. D. R. Gunasekhara, Rs. 11-14; Rev. Saranatissa, Matale, Rs. 10; Mr. D. D. Kumarasena, Ratnapura, Rs. 10; Mr. Carolis Appu, Rs. 2-4; Mr. M. M. Kiripanti Upasaka, Rs. 5; Mr. G. S. Perelis, Colombo, Rs. 10; S. Dona Sophia Upasika, Rs. 3; Mr. K. A. G. Abhayagunawardhana, Rs. 40; Mr. S. D. M. Mahipala, Weligama, Rs. 10; Mr. E. W. Abhayaratna & Others, Rs. 20; Mr. P. M. Mudiyanse

Korale, Kandy, Rs. 22-13-6 ; Mr. K. D. Dias Appu, Re. 1 ; Mother of Bani Kanta Barua, Chittagong, Rs. 2 ; Srimati Janaki Barua, Chittagong, Re. 1 ; Pandit Adhin Chandra Barua, Re. 1 ; Mother of Soudhamini Barua, Re. 1 ; Dr. Jibandas Barua, Chittagong, Re. 1 ; Mother of Kanti Barua, Re. 1 ; Mr. R. Khemananda, Matara, Rs. 5 ; Mr. I. K. Wijehamy Upasaka, Rs. 250 ; Mr. R. M. D. Kutuwella, Pannala, Rs. 10 ; Mr. Umesh Chandra Mutsuddi, President, Buddha Samagama, Chittagong, Rs. 150 ; Mrs. N. L. Silva, Mt. Lavinia, Rs. 10 ; Mrs. W. S. Soysa, Bambalapitiya, Rs. 5 ; Mrs. Joseph Alice, Wellawatte, Rs. 2 ; Mr. A. R. Weerasuriya, Colombo, Rs. 10 ; Kaikhali Sri Ratnankar Jubak Samiti, Chittagong, Rs. 5 ; Mrs. G. N. Jinendradasa, Colombo, Rs. 5 ; Mrs. Sisilihamy, Galle, Rs. 10 ; Mr. K. P. Mendis, Appu, Rs. 5 ; Mr. T. K. Podihami, Galle, Rs. 5 ; Mr. B. M. Gunarathamy, Rs. 16-0-6 ; Mr. B. M. Ausudhahamy, Kurunegala, Rs. 25 ; Mr. William Singho, Kurunegala, Rs. 5 ; Rev. M. Sumanatissa, Denipitiya, Rs. 25 ; Kariyavasam Upasika, Re. 1 ; Mr. G. D. Rs. 100 ; Mrs. K. D. Karunavati Pererahamine, Rs. 10 ; Mr. J. M. Bandara Korala, Rs. 50 ; Mr. P. B. S. Perera, Narammala, Rs. 20 ; Mr. W. M. N. Banda, Rs. 5 ; Mr. M. D. B. Weerasekhare, Rs. 20 ; Small Collections, Rs. 5 ; Rev. K. Seelaratana, Beralapanatara, Rs. 25 ; Mr. H. D. Juanis Appuhamy, Beralapanatara, Rs. 15 ; Mr. B. L. Martin, Magalle, Rs. 10 ; Mr. P. C. Barua, Chittagong, Rs. 2 ; Srimati Abala, Chittagong, Rs. 2 ; Srimati Kumari, Chittagong, Rs. 2 ; Srimati Anapati, Chittagong, Rs. 2 ; Srimati Rebati Barua, Lakhera Rs. 2 ; Mr. A. U. Naiduhamy, Galle, Rs. 15 ; W. E. Upasika, Galle, Rs. 6 ; Mr. K. H. Pedrick Appuhamy, Onnala, Rs. 10 ; Mr. M. E. G. Don Solomon, Denipitiya, Rs. 15-8 ; Mr. D. S. Alahendra, Colombo, Rs. 10 ; Rev. B. Sri Sumedha, Ratnapura, Rs. 5 ; Rev. Sri Sumanatissa Thero, Grand Pass, Rs. 7-8 ; Rev. E. Sri Seelavimala Thero, Gampola, Rs. 2-8 ; Rev. A. B. Sugatapala, Kandy, Rs. 2-8 ; Mr. M. A. James Appuhamy, Rs. 7-8 ; Mr. D. M. Mundianse Hitapuaracchi, Kahagalle, Rs. 4-3-6 ; Mr. H. A. Charlis Appuhamy, Rs. 20 ; S. A.

Punchinona Upasika, Rs. 18 ; Mr. Suduhamy Upasika, Rs. 12 ; Mrs. N. L. Silva, Mt. Lavinia, Rs. 11-8 ; Mr. E. S. Wijeratna, S. M. Ratanapura, Rs. 25 ; Mr. J. F. Martinus, S. M. Ratanapura, Rs. 15 ; Mr. J. F. Martinus' collection, Rs. 5 ; Mr. R. M. Appuhamy, Bandarawella, Rs. 15 ; Mr. Kali Kumar Barua, Lakhera, Rs. 5 ; Gaganeswari Barua, Lakhera, Rs. 5 ; Mr. Judhisthir Barua, Chittagong, Rs. 2 ; Mr. H. B. Angunawella & Party, Rs. 10 ; Mr. Abhayanayake & Silva, Rs. 2 ; Mr. W. J. Chas Fernando, Kandy, Rs. 5 ; Mr. U. B. Jayasundera, Kandy, Rs. 10 ; Engalina Upasikawa, Colombo, Re. 1-8 ; Mr. L. D. Abeygoonawardhana, Rs. 2 ; Mr. D. K. Abeyawardhana & Party, Matara, Rs. 70 ; Mr. D. D. Senanayaka, Tissamaharama, Walakada, Rs. 25 ; Mr. B. M. Sanneris Silva, Dikwella, Rs. 10 ; Mr. P. D. S. Muthu Kumarana, Dikwella, Rs. 13 ; Mr. A. Cornelis Perera, Colombo, Mr. D. Johana Peries & Party, Rs. 10 ; Mr. K. James Perera, Colombo, Rs. 5 ; Mr. Mitipolage Podihamy, Rangegama, Rs. 5 ; D. M. Jayawardhana Upasikawa, Paiyagala, Rs. 25 ; Mr. A. U. Naide Hamy, Galle, Rs. 2 ; Mr. Y. M. Mudiyanse, Uduthure, Rs. 10 ; Mr. G. D. A. Abeyaratna, Rs. 35-4 ; Mr. P. H. Malis Silva, Demodara, Rs. 15 ; Mr. S. B. Ratnayake, Welimada, Rs. 12 ; Mr. M. W. R. Weerakoon, Re. 1 ; Mr. R. M. Kiri Banda Upasaka, Re. 1 ; Mr. J. D. S. W. Edirisingha, Balapitiya, Rs. 5 ; Mr. Jinadasa Pathiratna, Rs. 10-8 ; Mr. Prasanna Kumar Choudhury, Chittagong, Re. 1 ; Srimati Swarnamukhi Choudhuri, Re. 1 ; Sm. Harapriya Barua, Re. 1 ; Sm. Saradendu Barua, Re. 1 ; Mr. Hirdaya Ranjan Chowdhury, Re. 1 ; Mr. Bipin Chandra Barua, Re. 1 ; Mr. Nabin Chandra Talukdar, Rs. 5 ; Dorab through P. Narayan Swami, Rs. 10 ; Mr. B. Dharmarama through Pt. Narayan Swami, Rs. 11 ; Collections at Exhibition of Relics of Lord Buddha, Rs. 273-13-6 ; Dr. Nabin Chandra Barua, Rs. 5 ; Mr. Raj Kumar Barua, Rs. 2 ; Mr. Sisilihamy Upasika, Rs. 2 ; Mr. W. M. Seneris Appu, Colombo, Rs. 25 ; Mr. P. Waidyaratna, Ratnapura, Rs. 15 ; Mr. Rasik Chandra Barua, Rs. 2 ; Mr. Sarda Kumar Barua, Rs. 2 ; Mr. Dhananjoy Barua,

Rs. 2; W. D. Katherinahamy, Rs. 5; Mr. Ram Kumar Barua, Rs. 2; Mr. Mahesh Chandra Barua, Rs. 2; Engelhinahami, Kandy, Rs. 2; Sreemati Sumana Devi Choudharani, Rs. 21; Sm. Priyarama Barua, Rs. 3; Babu Buddha Kinkar Barua, Re. 1; Srimat Bangachandra Mahasthavira, Rs. 40; Srimat Nagasena Bhikkhu, Rs. 21; Srimat Uttamananda Bhikkhu, Rs. 21; Mr. E. J. Fernando, Re. 1; Mr. D. M. Siyatarachchi, Rs. 2-8; Mr. D. M. Punchi Banda, Rs. 2-8; Mr. D. M. Muthu Manika, Rs. 2; Mr. Ranhamy, Rs. 2; Mr. Kalu Banda, Rs. 2; Mr. W. G. K. Banda, Rs. 2; Mr. K. Nanayakkara, Maradana, Re. 1; Mr. G. U. Nanayakkara, Dematagoda, Rs. 2; Mr. M. N. Perera, Colombo, Rs. 5; Mr. H. S. Perera, Maradana, Rs. 2; Mr. B. Appuhamy, Re. 1; Mr. M. B. D. Silva Esq., Rs. 10; Mother of Maheshwar, Chittagong, Rs. 2; Mother of Nabin Chandra Barua, Re. 1; Mother of Nanda Dulal Barua, Re. 1; Mrs. Kusum Kumari Barua, Re. 1; Rev. M. Dhammarakkhita, Rs. 9-1; Mr. K. A. De Silva, Colombo, Rs. 10; Mrs. Matugama, Panadura, Rs. 10; Mr. K. D. Carolis Appuhamy, Rs. 15; Mr. K. Sarnelis Perera, Rs. 5; Mr. G. E. D. C. Kulatilake, J. C. Munuasingha, Mr. W. A. Samarakoon & Mr. A Jolis Perera, Rs. 5; Mr. K. Albert Perera, Rs. 25; Mr. T. A. Don Peter, Rs. 6; Mr. W. A Pilosingho, Rs. 5; H. Karohamy Upasika, Rs. 10; Mr. B. D. Marthelis, Colombo, Rs. 5; Mr. M. P. D. Soysa & Others, Rs. 8; Emelinona, Re. 1; Mr. D. David Siñño, Kottawa, Rs. 10-2; Mr. S. D. Abraham, Rs. 6-6; B Don Carolina Hamy, Rs. 10; Mrs. J. D. Silva, Panadura, Rs. 16; Mr. Tikiriheneya & Kirimutu, Rs. 15; Mr. W. A. P. Dasanayake, Pannipitiya, Rs. 6; Mr. D. A. Jayasinghe, Pannipitiya, Rs. 20; Mr. D. E. S. Amarasekhara, Rs. 7; Mr. L. S. Perera, Rs. 16; K. G. Ubaris Appuhamy, Rs. 5; Sri Siddhartha Sumana, Passara, Rs. 5; Rev. T. Seelawansa, Colombo, Rs. 7; Anonymous, Re. 1; Mr. Jasachandra, Elpitiya, Rs. 20; Rev. Jogendra Sthavir, Chittagong, Rs. 5; Mr. D. C. Rajapaksa, Rs. 5; Mr. N. C. Barua, Sakpura, Rs. 5; Dr. Nilkumar Barua's collections, Rs. 9;

Mr. K. G. Saranapala, Rs. 5 ; Mr. Lewi Singho Appuhamy, Rs. 5 ; Mr. H. A. D. Chalahamy, Rs. 5 ; D. D. Podihamine, Rs. 5 ; P. D. Podihamine, Rs. 5 ; Mr. W. Joranis Peries, Re. 1 ; Eye Doctor, Malayagama, Re. 1-8 ; Mr. T. Simon Peries, Panadura, Rs. 4 ; Mr. T. S. Peries, Rs. 3-12 ; Dhammarama & Others, Rs. 4 ; Mr. R. A. Ranaraja, Rs. 10 ; Mr. K. N. O. Aronsingho, Gampaha, Rs. 10 ; Mr. K. N. O. John Singho, Rs. 10 ; P. A. Appuhamy Rs. 10 ; Mr. P. N. Appuhamy, Rs. 19 ; Mr. P. Pedris Appuhamy, Rs. 5 ; K. Donahamine, Rs. 5 ; K. G. Emilishamine, Rs. 5 ; Donahamine, Rs. 5 ; Mr. K. G. Emilishamine, Rs. 5 ; Mr. P. Elisahamine, Rs. 5 ; D. Elizabeth Hamin, Rs. 5 ; Mr. D. A. Jayasekhara, Rs. 2 ; Mr. A. A. Charles Appuhamy, Re. 1 ; Rev. U. Dhammawansa, Rs. 5 ; Rev. Dipankara Sri Jnana, Chittagong, Rs. 5. *Collected by U. Po Than, Rangoon* :— Mr. U. Po Than, Rs. 5 ; Mr. Maung Aung Than, Rs. 5 ; Mr. Tun On, Rs. 2 ; Mr. Mg Po Hla, Rs. 2 ; Mr. Mg Kyaw Thaing, S. D. J., Rs. 10. Total Rs. 24. *Collected by Mr. Tawnpeng, Sawbwagy, Burma* :—Mr. Lim Kime Seng, Katun, Thaton, Rs. 36 ; Tawngpeng Sawbwagyi, Namhsan, Rs. 50 ; Mr. U. Po Nyein, Rs. 2 ; Mr. Maung Sha Phuam, Re. 1 ; Maung Myat, Re. 1 ; Maung Ba E., Rs. 5 ; Maung Shwe Hla, As. 12 ; Mr. Thakin Hkun Kyi, Rs. 2 ; Maung Pi, Re. 1 ; Mr. Maung Mu Ni, Re. 1 ; Mr. Maung Thein, Rs. 3 ; Mr. Thakin Hkun Hkam Hlasing, Rs. 3 ; Mr. Maung Aik, Re. 1 ; Mr. Maung Set Kwe, Re. 1 ; Mr. Maung Ai Tone, As. 8 ; Mr. U Thin, Rs. 2 ; Mr. Mg Lao Woo, Re. 1 ; Mr. Mg Sein Da, As. 8 ; Mr. U Kyaw Zan, Magistrate, Rs. 5 ; Mr. Mg Yan E, Re. 1 ; Mr. Mg Aung Ba, Re. 1 ; Mr. U Htike, Re. 1-8 ; Mr. Mg Aik Lone. Re. 1 ; Mr. Mg Koi, Re. 1 ; Mr. Mg Sein Nyun, Re. 1 ; Mr. Mg Pyu, Re. 1 ; Mr. Mg Dewa, As. 8 ; Mr. Mg Kya On, Re. 1 ; Mr. Thakin Hkun Hkam Heing, Rs. 4 ; Mr. Thakin Hkun Htoon, Rs. 2 ; Mr. Ywet Hkam, As. 4 ; Mr. Por Too, As. 4 ; Mr. Maung Pe Ti, As. 5 ; Mr. Khat Ti Ya, As. 4 ; Mr. Paw Tun, As. 4 ; Mr. Ai Hla Gyi, As. 8 ; Mr. Aik Tu, As. 4 ; Mr. Shwe U, As. 8 ; Mr. Maung Pho, Re. 1 ; Mr. Aik Si, As. 8 ; Mr. Maung Saing, As. 8 ; Mr. Paw Saing, As. 8 ; Mr. Htam Sing, Re. 1 ; Mr. Anaukkin Nebaing, Re. 1 ; C. T. Strauss Esqr., Switzerland (£20)=Rs. 265. Grand Total, Rs. 86,750-7-2. Total Cost Rs. 135,626-4-0.

TOTAL DEFICIT Rs. 21,243-11-10.

Please send your quota to make up this deficit,

MAHA-BODHI SOCIETY

Statement of Receipts and Expenditure for January 1932.

RECEIPTS.

	Rs.	A.	P.
Sarnath.			
Charity Box Collections	30	1	0
Sale of Books	31	12	0
Sale of Post Cards, etc.	43	13	0
Buddhist Annual ...	2	0	0
Donations for Vihara ...	82	6	0
Membership Fee :—			
Kang Guan Chai, Esq.	5	0	0
Low Kway Soo, Esq.	5	0	0
Calcutta.			
Sale of Books	123	7	0
Rent of hall ...	13	0	0
Charity box collection	25	12	0
Telephone ...	0	2	0
Mr. Harkishore Choudhury :—			
Admission fee	5	0	0
Membership	5	0	0
Dr. Paal on Lind :—			
Admission fee ...	5	0	0
Membership fee in part	2	5	9
Sarnath Vihara Fund :—			
Sarat Ch. Choudhury	20	0	0
	399	10	9

EXPENSES.

	Rs.	A.	P.
Sarnath.			
Pay of Durwan 1½ mos.	18	0	0
Sign Boards	5	0	0
2 Petromax Lamps ...	55	0	0
Candles	6	12	0
Advance for making a Charity Box ...	5	0	0
Miscellaneous Exp. for Vihara	7	2	6
Cash Book	2	0	0
Printing Charges for Cash memo ...	6	14	0
Carpentry Shed Expenses	1	3	0
Balrampur Maha Bodhi Society	7	2	0
Gaya Expenses—			
Durwan's pay ...	10	2	0
Telegrams sent to London etc. ...	22	8	0
Devapriya a/c. ...	3	12	6
Pay of Cook 2 mos ...	22	0	0
Plates, Spoons, Soap etc. Maha Bodhi Free School	31	13	6
Sarnath Institute Exp. :—			
Alahakone	50	13	6
Pay of Teachers and Servants	104	0	0
Newspaper for 1 year	17	12	0
Oil etc. for lighting ...	10	5	0
Food a/c.	142	6	6
Bricks, plants, etc. for Garden	33	9	0
100 ft. hose for watering Garden ...	77	12	0
Ex. Books, Stationery Soap, Stamps etc. ...	28	7	6
Sarnath M. B. S.'s Exp. :—			
Pay of Clerk ...	60	0	0
Pay of Servant ...	15	0	0
Iron safe	28	0	0
Postage & Telegrams	12	12	9
Miscellaneous ...	18	6	3
Buddhadeva Sevasram for Oct., Nov., and December ...	15	0	0
Secretary's Train fare etc. to Calcutta ...	19	2	0
Miscellaneous Exp. at Calcutta a/c. ...	11	15	0
	851	3	6

Statement of Receipts and Expenditure for January 1932. —(Contd.)

RECEIPTS.	Rs.	A.	P.	EXPENSES.	Rs.	A.	P.
B. F.	399	10	9	*Calcutta.*			
				Book Agency a/c. Stamp	1	6	0
				Purchase	108	3	3
				Petty Expenses ...	0	1	6
				Postage & Telegrams ...	19	3	6
				Charity	2	0	0
				Plan for a sanitary privy at B. house ...	10	0	0
				Photo framing ...	7	0	0
				Stationery	9	14	0
				Printing Pamphlets ...	72	8	0
				Railway freight ...	5	5	6
				Miscellaneous ...	24	12	0
				Painting a/c. ...	61	2	0
				Wimalananda a/c. ...	12	4	6
				Telephone bill ...	21	11	10
				Electric bill (Nov. & Dec.)	50	13	6
				Paper for Pamphlets ...	117	10	9
				Library a/c. Newspaper and binding books ...	27	7	9
				Salary & allowances ...	112	12	0
				Mr. Devapriya a/c. ...	11	12	6
				Food a/c.	134	2	3
				Sarnath a/c.	0	15	0
				Samaneras a/c. ...	1	10	6
				Alahakone	21	0	0
					833	12	4
					851	3	6
	399	10	9	Total Rs.	1,684	15	10



THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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THE VEN'BLE SRI DEVAMITTA DHAMMAPALA'S HEALTH

We are glad to state that the Ven'ble Sri Devamitta Dhammapala who had been seriously ill is now much better. Though he is still extremely weak there is no cause for anxiety. The improvement in his health made it possible for him to grace the Waisakha Celebration with his presence. He is under the medical advice of Dr. P. Nandi who treats him with the care and devotion of a brother. May he be soon restored to his former health so that he may guide for many more years the movement he had started.

THE NOBLE LESSON OF "MAHA-BODHI"

ADDRESS DELIVERED ON THE FULL MOON DAY OF VAISAKHA $\frac{2476}{1932}$
BY AN ITALIAN BUDDHIST MONK.

To-day is the day of Victory.

To-day our Lord was born. This is the first Victory. For if our Lord had not been born, this world would have remained in darkness.

To-day Our Lord attained Supreme Enlightenment. This is the second Victory. Our Lord defeated Mara. Truth defeated Ignorance.

To-day Our Lord passed away to Nibbāna for ever. This is the third Victory. The material body was given up for ever. "Anupādisesa Pari Nibbāna" was attained. The "Sa-upādisesa Pari-Nibbāna" made way for the "Anupādisesa Pari-Nibbāna."

THE FIRST VICTORY: LUMBINI:

Our Lord was born! How lucky for us! Suppose He had not been born? What terror, what gloom, the worst of all glooms, the gloom of Ignorance! But Our Lord has been born. And so there is Happiness and Light, the greatest of all Lights, the Light of Truth. Our Lord was born to teach us Deliverence. What Joy! What Light! What Luck for the world! Then let us worship Him, the Hero, a million times a day, now and forever more!

THE SECOND VICTORY: BUDDHAGAYA:

Our Lord attained Supreme Enlightenment! How lucky for us! Suppose He had not attained? What terror, what gloom, the worst of all glooms, the gloom of ignorance! But Our Lord has attained, and so there is Happiness and Light, the Greatest of all Light, the Light of Truth. Our Lord attained to teach us Deliverance, What Joy! What Light!

What Luck for the world! Then let us worship Him, the Hero, a million times a day, now and forever more!

THE THIRD VICTORY: KUSINARA:

Our Lord passed away to Nibbana forever! What Joy! What Light! What Light for Him! He had preached for 45 years. He had given the Sweetest Balm, the Nibbana Balm to suffering humanity. His Religion was strong. His work was finished! There was nothing left for Him to do! So He left this mortal body to win the Happiness of "Anupādisesa Pari-Nibbana"! He cast away this foul body and thus left Himself deliciously Free and Unhampered to sport forever in the water of Immortality. Then let us worship Him, the Hero, a million times a day, now and forever!

To-day is the Greatest of all Holidays, the most glorious day in the year.

The Arhats in the Pure abodes are rejoicing, the Devas are rejoicing, the Arhats in the Himalayas are rejoicing.

And if man were to remain silent on such a ravishing day as this, the very rocks would cry out in praise of Our Lord Buddha, "Devatideva" the God of Gods.

But Our Lord is above words. Lip-praise cannot reach Him. Our words fall far short of the Reality. It is impossible to praise Him by words. We can praise Him only by means of Noble Actions. It is possible to write His life only by Noble Actions. His Life can be written only with flesh and blood. Flesh is the finest paper. Blood is the finest ink. He who walks in the actual Footsteps of Our Lord Buddha is the Best Biographer of Our Lord Buddha. The Venerable Maha Kassapa walked in the actual footsteps of Our Lord. He wrote the very best life of Our Lord.

Our Lord spoke few words. He wanted action, not words. An ounce of practise is worth a pound of Theory.

Now-a-days we find much speaking and little doing. This is a "Wind-Bag" age. Everybody likes to preach. No one likes to practise.

What's the use of this meeting if no *permanent* result is produced? We celebrate this day once a year. The same speakers come each year in the same old way, and go in the same old way. The same audience comes each year *and goes in the same old way.* Result: The speaker entertains a little. The audience is entertained a little. And that's all.

The same things are repeated year in and year out in the same old way, and nothing *permanent* is accomplished. The people may go away with the vague feeling that they have earned "Puññam-Merit." But what merit is gained, I ask, if Noble Words which you have heard at these Meetings are not put into *actual* practise? To hear beautiful words and not to put them into practise, is worse than hearing them.

I did not want to speak at this meeting, for I had made a vow to Our Lord Buddha that I would never preach till Arhatship in attained. But the Maha Bodhi Society earnestly urged me to preach. And I could not refuse, for Our Lord Buddha does not allow us to refuse repeated requests. Boundless Compassion is the Foundation of Our Religion, the Finest Religion in the World.

Therefore it is with the greatest reluctance that I am now speaking. Our Lord Buddha wants me to *act,* not speak. It is best to speak by actions rather than by words. We must try to walk in the actual footsteps of Our Lord Buddha. Our Lord Buddha used to wander from village to village, living by means of His Alms-Bowl, and preaching wherever he went.

The people gave Him material nourishment, and He gave them spiritual nourishment. Some people call Him "Divine Beggar." True, He is the Noblest Beggar the world has ever seen. Who wouldn't like to be such a sublime Beggar? The people who heard His Nibbānic Words received far more than they gave Him. Spiritual Nourishment is far more precious than material nourishment. *"Sabbadānam Dhammadānam Jinati!"* "The Gift of the Law surpasses every gift?"

Therefore we can all be regarded as beggars of our Lord. For we have received from Him far more than we can ever

give Him. He is the Best Dayaka Benefactor the World has ever seen. It is for this reason that we rejoice to come to such meetings as this. He is the Great Giver, we are the Humble Receivers: and so we overflow with gratitude to Our Lord, who has given us Priceless Spiritual Gifts which we can never repay.

We are His Debtors forever. We are His Beggars forever. And Our Lord releases us from this sacred Debt only when we have made full use of His Priceless Words by attaining the Goal. Only when we have attained Nibbana are we completely released from debt. Only when we have attained the Nibbana do we cease being Beggars for ever.

In this miserable world, every one is in need of aid at some time or other. Who is never in need of aid? Only Arhats are never in need of aid. Therefore only Arhats the Genuine Givers. All others are genuine Receivers or Beggars.

In certain countries of Europe, they make laws against begging, but the very law-makers themselves are the great beggars of all. In France I was sent to Jail 8 days for going from door-to-door with my Bowl and Robes in Buddhist fashion collecting Pindapata. If Jesus Christ went to France He would be arrested for begging.

Our Lord Buddha wants His Bhikkhus to give the Life-giving Dhamma to the world by Example and Precept. He wants us to walk in His Footsteps. Therefore the Bhikkhus must get together and become Missionaries. Last year I wrote a Booklet entitled: *"Establishing the Sangha in the West."* It began with the following words: "Let 10 Lion-hearted young Bhikkhus *walk* from Buddhagaya to Jerusalem, from Jerusalem to Rome, and the Sangha will be established in the West."

The Bhikkhus should get out of Temples, and begin to wander as Our Lord did, out of Compassion to the world. Bhikkhus should practise *Self-Sacrifice* and all the *10 Paramitas.* Why stagnate in Temples?

"The Water is pure that flows,
The Monk is pure that goes."

Forty-five Lion-hearted young Bhikkhus have responded to the call in Burma. Twenty Lions have volunteered in Ceylon. A whole Pali School consisting of 18 Samaneras and Bhikkhus have volunteered in Chittagong. The Venerable Dharmapala has offered his 8 Samaneras and his chief Assistant Brahmacari Devapriya for the Expedition.

The Burmese Group will begin to march immediately after next rainy season. They will march from Burma to Calcutta. Rev. U Ottama is their leader. He will meet them upon their arrival in Calcutta, and will lead them to Rajagaha, Buddhagaya, Benares, Kusinara, Lumbini, and all over North Western India to Kashmere. After 4 years preaching and training in India, the Lions will move towards Jerusalem and Rome.

Buddhism teaches one lesson: the lesson of *Unity*. Unity gives strength inside and outside. Buddhism teaches the lesson which India badly needs: *Unity*. But India has rejected the Doctor, the Greatest Doctor the world has ever seen, Lord Buddha. She prefers to remain ill. But intense misery will wake her up, is waking her up, and the time is coming when she will again eagerly seek the Great Physician, Lord Buddha, whose Divine assistance she has so long rejected.

But what shall we preach to the world? Have we got something new? Of course we have. Buddhism is Unique. We have something ever new and never old, something as new as when first propounded in the beginningless beginning and as eternal as the endless. Truth is ever new, ever fresh, ever desired, and for this reason Buddhism is the newest, freshest and most up-to-date of all Religions—Buddhism is Truth. Buddhism is not only in complete accord with Science, but it is as far beyond Science as Eternal Truth is far beyond Science.

It is through not knowing the 4 Noble Truths that human beings and Devas are for the most part reborn in Purgatory, the Realm of Ghosts, the womb of animals. Those who escape torment are so exceedingly few as the dust on the finger-nail when compared with the mighty Earth! Then let us preach the 4 Noble Truths out of compassion to the whole world.

THE FOUR NOBLE TRUTHS.

1. *Life is Pain.* This is the First Noble Truth. Birth is the greatest Pain. For, where there is no Birth, there is no pain.

2. Craving is the cause of Pain. This is the second Noble Truth.

3. The Destruction of Craving is the destruction of Pain. This is the third Noble Truth.

4. The Eight Fold Noble Way leads to the destruction of craving and Pain. This is the fourth Noble Truth.

All Religions are not the same. Buddhism is Unique, Buddhism is the only Religion which teaches the 4 Noble Truths and Eight Fold Noble Path.

All Religions to a greater or lesser degree conflict with Science. Buddhism is the only Religion in the world in perfect agreement with Science. Doesn't this seem to indicate that Buddhism is the best of All Religions?

Buddhism is the Religion of *Analysis.* The Scientific method is found only in Buddhism. Buddhism is a scientific Religion for Scientific minds.

Rejoice, ye Scientists! Happiness is at hand! The scientific Religion for which you have so long been seeking, has been waiting for you for the last 2,500 years. Yet Buddhism is more fresh, more new, more up-to-date than the latest researches of Modern Science.

Lord Gotama Buddha is the Super-Scientist par excellence, the greatest Scientist in History. The previous Super-Scientist was Lord Kassapa Buddha. The future Super-scientist will

be Lord Maitriya Buddha. Three rare Super-Scientists are like Huge Himalayan Peaks which by their immense grandeur appear to mock the dwarfs of Science, the Ph.D.'s and D.Sc.'s of the world.

Here is a remarkable fact: how a Royal Prince 2,500 years ago, Siddhartha of the Sakya Country, could retire into the wilderness and find the Highest Ultimate Truth, without the aid of any Books, Laboratory, apparatus, or Reagents ; while our modern men of Science all over the world, with all their elaborate scientific equipments, are still vainly struggling on the border-land of Science, without the slightest hope of proceeding beyond.

WHAT IS THE CAUSE?

The cause resides in the Heart. Our Lord Buddha purified His Heart by means of the 10 Paramitas and the 13 Dhutangas. When all Lust, Hatred and Delusion had been extinguished, the Highest Wisdom shone of it's own accord, and the Eternal Truth became His—He became One with the Truth. He had sacrificed everything, everything, everything, for the sake of Truth. Hence it is not surprising to find that He became One with the Truth: for success is always certain when our Aim is single and sincere. Seek and ye shall find.

Our Lord Buddha sacrificed *everything* for the sake of Reality. He threw away the unreal world and thus won the Real Nibbana. He not only renounced wife, child, parents, throne, etc., but He renounced even *His Own Body*. After six years of super-human striving, He went to the Bodhi-Tree, sat down, and made this tremendous mental affirmation: *"Let my blood dry up, let my flesh shrivel away, but never shall I rise from this seat, never shall I taste food or drink till the Highest Nibbana is attained! Victory or Death."*

All perishable things He had thrown away for the sake of Imperishable Truth. There was only one thing left: His perishable body. He threw that away also. And that very night, during the 3 night watches, He was brought face-to-face

with the Highest Ultimate Truth which culminated in the Highest of all attainments, the Supreme Buddhahood.

Six years of meditation had taught Him Renunciation. He renounced His final possession, His own body, and at once attained the Goal. Renunciation of all perishable things gives the Imperishable Nibbana.

This is the *Only* way. There is no other. We cannot cling to Reality and unreality at the same time. We cannot enjoy the perishable world and Imperishable Nibbana at the same time. We must make our choice: one or the other. Both we cannot have.

Those venerable Scientists in the West are trying to win Reality through the gate of unreality. They want the perishable as well as the Imperishable. They want this world and Nibbana. They want motor cars, salaries, name, fame, wives, children, etc., etc., and also try to win the Highest Truths. They fail miserably. The laboratories, apparatus, and scientific appliances get between their legs, they trip and fall. They strike the earth with their heads. And if the earth could speak it would say: "It is me you want, not the Nibbana."

If you wish to fly to Nibbana, you must do like Lord Buddha: you must throw away all apparatus, including the most cumbersome apparatus of all—*wives and children*. You must throw away this perishable world like a mass of saliva. You must never return to it again.

This is Imperishable Nibbana: the permanent renunciation of the perishable world. For the absence of the perishable is the Imperishable. Cause, effect.

This is the Noble Lesson of Our Lord Buddha's Victory, the Noblest of all Lessons, Renunciation, giving the Greatest of all Victories. *Self-Conquest.*

THE REAL AND THE FALSE PILGRIMS

BY BHIKKHU B. ANANDA MAITREYA.

When I was one day wrapt in my usual thoughtful mood, a panoramic scene was about to pass before my mind ; and I saw therein a vast forest abounding in huge trees with thick foliage overshadowing and darkening everything underneath. Its inhabitants, being quite accustomed to its darkness, did not feel the real nature of the forest. The fruits of the trees which served them as food brought on them a long slumber, in which they dreamt curious dreams, while a kind of worm-like reptiles, living in the soil awaiting an opportunity, used to come out and suck out their blood. When these unfortunate beings awoke, they felt exhausted, thirsty and hungry owing to the loss of blood, and ate the somewhat-nourishing but poisonous fruits and sipped the juice thereof, and fell asleep a prey to the blood-suckers. Very few saw even faintly the frightful nature of this forest and even they were very forgetful of its dangers. One may rightly call this forest an enchanted land.

Next I saw, to my wonder, a man emerging from a distant thicket and going past me in a hurry. He moved towards a glen near the edge of the forest, where he joined a company of persons who were apparently half-awake. He held an interview with them, in the course of which he described the evils of this forest-dwelling and spoke to them of the value of finding a way out. On hearing it they were glad at heart as they felt that they had another to join their company, and said, "Well, brother, we too are searching for a way out. A guide we await and we expect one ere long." The stranger then said, "I require no personal guide. I am a man of experience. After long investigation and gathering varied experiences I discovered that the further away from

the forest I go the less are the dangers. I have discovered a medical[1] herb which has the power to keep me heedful. Being thus on the alert and using my strength, onwards I go till I find the land of Bliss." So replied our pilgrim, and paying no heed to the discouraging words of his companions, started on his journey.

On and on he went facing bravely and passing with courage various and innumerable difficulties and till he entered upon a path leading to a hillside on the outskirts of the forest. The further he went the more refreshed and less tired he felt.

Soon he found himself on the summit of a hill.[2] From there far away he saw a light spreading out to cover the infinite ethereal sphere around.

Closer to the heart of this light was a second hill[3] higher than the one on which he was standing now ; and in front lay a road leading to its peak. Soon he trod that way and ere long reached the peak. The further he went the more effective, he found, was the herb he used.

Seeing a third hill[4] likewise and a way thereto our hero proceeded to reach it. From there he saw a higher plateau illuminated by the dazzling radiance of the light that was no longer a haze. Seeing the road thereto, he trod it and was on the summit of the plateau.[5] This was the final climb and the highest level our hero had to reach. He was now bathed in that blissful and eternal light which touched him deep even into his bones and marrows so piercingly that he felt the pleasures of the Real Life, and realized that what he experienced till then was but an illusion.

Full of Life, perfectly cured, thoroughly awakened thus supremely enlightened, our heroic pilgrim breathed forth a

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1 Paççavekkhanā.

2 Sotapatti phala, the first stage of the Holy Path.

3 Sakadāgami, the second stage of the Holy Path.

4 Anāgami, the third stage of the Holy Path.

5 Arahattam, the culmination of the Holy Path, the Buddhahood.

joyous utterance : "I am now at last perfectly free and am no more a prey to the blood suckers".

He spent a short while there enjoying the bliss of Eternal Life[6] he attained and then directing his penetrating sight from his exalted position towards the forest, saw the unimaginable sufferings of the forest dwellers.

Before long he descended into the forest and began to lead the forest dwellers to the path to the Land of Bliss. Innumerable were the lives saved. A sign-post[7] he placed in the glen; showing the way out of the forest for the use of those who cared to be guided. At the foot of the sign-post he left a stone-slab[7] and painted thereon in clear bold type a description of the dangers of the forest, why men who are caught in it cannot get out, the nature of the Land of Bliss and the way leading thereto. Not far from the post he built an inn[8] for the use of the pilgrims emerging from the forest and bound to the Land of Bliss. Thus fulfilling all his duties our hero, the Guide to Infinite Light left there his decaying body which belonged to the forest and became one with the Infinite Bliss, the Eternal Light.[9] His admirers cremated his body in accordance with their manners and customs and then embodying the remnants and ashes thereof built memorials here and there in the glen in honour of the late pilgrim leader.

Those who followed the path thus pointed out, on passing these monuments bowed their heads down in gratitude and following the example of the foremost pilgrim, with no delay hastened on their way to the Land of Bliss. But as time rolled by, others who came later went even to the extent of making images of their venerable guide that posterity might be reminded of Him as one that should be followed. These

6 Phalasamāpatti sukha.

7 Dhamma.

8 Order, the Buddhist Church.

9 Passing away to Perfect Nibbāna (Anupādisesa Parinibbāna).

statues they made according to their imagination and skill and were of many forms.

Those who really respected the Hero were they who, following His example hastened out of the forest, for they read the words of the guide at the foot of the sign-post *"The Exact Way of paying me honour and gratitude is to tread the path discovered and pointed out by Me."*

The greater the number of pilgrims grew at the inn the less was the number of those who actually proceeded to the Land of Bliss. Instead of going along the way some began to decorate the letters on the slab at the sign-post and added garlands and other decorations to the post itself.[10] Time rolled by. The post was now nearly buried in garlands. The letters would hardly be read, and still there were others who came and added more ornaments to the letterings and decorations. There was no space left on the slab and others found it necessary to widen it by adding more slabs to it.[11] These hieroglyphics described or attempted to describe geographical, astronomical, geological, botanical and zoological aspects of the forest and life therein. Now I saw numerous pictures of imaginary trees, rivers, lakes, mountains and all sorts of fanciful creatures sufficient to equip a whole earth with if Satan wished to create a new world for us.

Too numerous was the crowd at the inn now and many were the discussions as to the interpretations of what was written on the slab at the sign-post. Some professed to know what the original exactly meant and others disagreed and consequently discordance arose, parties were formed and actual progress ceased. Those who showed special brain skill and capability to interpret the symbols on the slabs at the post and those who were honoured and looked upon

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10 Unnecessary details added to the Dhamma by the doctors of the various Nikayas as Vetulias, Sammitias etc.

11 Interpolations and additions of Lamaism etc.

to by others for numerous other reasons now became leaders of each party.

Offerings of gratitude to the statues and monuments, by this time, was the one thing on which the leaders laid great emphasis.

A tremendous change ! There were now thousands gathered 'round the signpost or round each statue or monument, heaping up flowers, burning incense of sweet fragrance, lighting thousands of lamps, and offering whatever food or drinks the people were accustomed to take. Offerings of songs and music soon began to accompany the worship. Each article came to be offered with the chanting of a special "*mantram.*"[12]

The dwellers of the inn, however, claimed to be pilgrims of the right kind, though none of them progressed beyond the inn to those illuminated heights discovered by the Heroic Pilgrim and reached by his earlier followers. The ignorant folk, believing without any reason that the secret of the pilgrimage was in the hands of these pretending leaders, supported them.

To this scene of offering and worship now and then some persons used to come and ask the so-called pilgrim-teachers to guide them. They began to teach them a sort of ritualism and ceremonialism. Some of them, as they could understand what was on the slab, said that those worships and chanting '*mantrams*' could not, as they thought, lead them even a single pace forward. Then the leaders of the inn said "The road was closed long ago. Now neither you nor we can get on to the path. Join us. Keep our property. Live here worshipping and chanting *mantrams* at usual hours and make aspiration 'May I reach the Land of Bliss by the power of this meritorious deed'. At this time it is impossible to get into the Path. In the future a Benign Guide will appear and

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12 Neglecting practise or essentials and taking to ritualism or non-essentials instead.

he will carry us along the path to the Holy Land." Hearing these words many got discouraged and joined and remained with those pseudo-pilgrims. Some, paying no attention to them, wended their way along the path directed by the sign-post. But the inn-dwellers, the worshippers pretending themselves to be the real pilgrims, like the stagnant water that collected at a pool gathering more and more impurities with age, remained at the inn, belittling the real pilgrims because they were out of their clutch. They were discussing terms and theories and stayed there satisfied with whatever they got from the forest and being daily nourished by the poisonous fruits and consequently falling into the slumber in which state they used to become prey of the blood-suckers.

It was late when I was awakened from my dreamy state and it was then that I realized that what passed before my mind was nothing but the allegorical reflection of a great truth. In my usual mood, later on, after close investigation I found that I myself and several others of my contemporaries are only members of the different sects of the pseudo-pilgrims living at the inn. Then I felt that it was not from these pseudo-pilgrim leaders labelled with this name or the other that I should derive my guidance but from the words of the Lord of Loving-kindness, who appeared before me and advised :

"Don't care for the Shape ; care for the Truth." I investigated and found the spirit of the original teachings of the Victorious One too is the same.

TRUE SERVICE

BY DR. W. A. DE SILVA, J.P.

Thus it has been written :—

That once upon a time in the village of Macala in the land of Magadha, a youth by the name of Magha went where the Elder of the village was engaging men for his work in a spot which was uncultivated and covered with thorny brushwood and loose and projecting stones. Magha on arriving there found comfortable standing room by clearing the herbage and the thorns at the spot where he stood. As he was thus standing another man arrived. The newcomer elbowed Magha away from where he stood and occupied his place. Magha however did not quarrel with the stranger, nor did he show any resentment or feel any anger, but moved on to a new spot, which he again cleared and took his stand. However other men came, each pushed him aside and occupied his place, and each time he went to a new spot and prepared it as before. He did not feel any resentment or anger at these intrusions. He only felt that through his exertions and his patience he had rendered service to others for their benefit and their comfort without receiving any acknowledgment of his service or any expression of thanks for what he had done. This to him was true and useful service that brought to him a sense of joy and happiness. Next day he went to the place of work very early and levelled and prepared a bit of ground and lit a fire. So that many people made use of the place and, stood there comfortably, and also enjoyed the warmth of the fire. This pleased Magha very much, for he again realized that he had done a useful service to others without expecting or receiving their thanks or their praise. Thus encouraged in his own mind by the pleasure he derived in rendering a service for the promotion of the

happiness and comfort of others, he determined to extend his activities. Each morning he went out alone and set about levelling and clearing paths and roads in the village so that those who travelled may go about in comfort. He continued in this work day after day. This was watched by another man who eventually questioned him and asked him as to why he thus engaged himself in this work. Magha replied "Friend, I am rendering a service that will relieve many of hardships and discomforts. I do not expect to be remunerated, or to receive personal thanks from those who are benefitted by my exertions. I feel I am rendering a service of merit ; it pleases me immensely and it is a source of joy that will lead me to happiness." The stranger was greatly impressed by these words and replied, "yes friend, I shall join you in your true service so that I may also acquire merit with the joy and happiness it leads to.' And he joined in the work. Later others joined the party similarly, till there were thirty-two youngmen who engaged themselves in loving service to the public for increasing their comfort without expecting or receiving praise or thanks.

The chief or Elder of the village noticed these activities and became jealous, feeling that these men instead of spending their time and energy in such work should be made to serve him who was the lord of the village, he thought that they could be made to hunt for him in the forests and bring him meat, they could be made to gather toddy for him and make liquor for his enjoyment. Thus thinking the village Elder sent for Magha and his friends and advised them to give up their activities and work for him for he said, "if you hunt in the forests you will get plenty of meat in addition to the sport and excitement and if you gather toddy you can make liquor and enjoy yourself." The men refused to entertain the Elder's proposal. The Elder was disappointed and in his selfish greed he became angry and jealous and determined to wreak his vengeance on the youngmen. He went before the king and made a false charge against Magha and

his friends. "Sire, a gang of young ruffians is roaming about the villages and are harassing and robbing the inhabitants and I seek your sanction to sieze them and bring them before you for just punishment. The Elder thus getting the king's permission arrested Magha and his companions and brought them before the king for sentence. The king trusted the word of the Elder and without further inquiry condemned the thirty-two men to be executed as robbers by subjecting them to the fury of the elephants.

On hearing this judgement Magha addressed his companions thus :—"friends, at this juncture we should seek the refuge of the Dhamma and invoke our love and friendliness to all beings, we should not allow angry or evil thoughts to arise in us. We should extend our thoughts of love and friendliness to the king who is condemning us for no cause. We should extend our thoughts of love and friendliness to the village Elder who made the false charge against us. We should extend our thoughts of love and friendliness to the elephant who is to be made to destroy us." This they agreed among themselves and they intently pursued the thoughts of maitriya—love and friendliness. The elephant was brought up intoxicated with toddy and infuriated by the prods of its keepers and the noise of the crowd and was let loose on the condemned men. However when the infuriated animal rushed on and confronted the men who were meditating on love and friendliness, he stopped and refused to attack them. A second time the elephant was urged on each individual separately but as before it stood still before them and refused to injure them.

The king on hearing of this incident realized that these condemned men must be innocent and he investigated the matter further. He then found that Magha and his companions far from being robbers were engaged in good and useful and unselfish work for the benefit of their neighbours and the public. The Elder had brought false charges against them for his own purpose and to wreak his vengeance on

them. The king thus understanding the truth sought the pardon of the men for his unjust action in condemning them. He punished the Elder by making him the servant and attendant of Magha and his men ; and further gave the elephant to them as a present from the king.

Magha and his companions thus realized that good work even has its immediate results and they continued with renewed energy the service in which they were engaged in and service for which they did not seek praise and publicity. It brought them joy and led them in the path of happiness and they took their refuge in the noble and good Dhamma for the delectation of men and Devas and their own happiness, joy and emancipation in true service.

THRICE SACRED VAISAKHA FESTIVAL IN INDIA

HIGHLY SUCCESSFUL PROGRAMME OF THE MAHA BODHI SOCIETY.

The thrice sacred festival of the Birth, Enlightenment and Maha-Parinibbana of the Blessed One, Arhat Sammāsambuddha, was celebrated by the Maha Bodhi Society with great eclat at several places in India. This year's celebrations were unique for the fact that the Ven. Sri Devamitta Dhammapala was able to attend the celebrations at Calcutta after many years' absence. His presence at the function added much solemnity and enthusiasm. The presence of Bhikkhu Javana Tikka who leads an exemplary saintly life was a great inspiration to all. Celebrations were organised by the Maha Bodhi Society at the following places :—Calcutta, Benares, Gaya, Buddhagaya, Madras and Balrampur.

CALCUTTA.

Sri Dharmarajika Vihara in College Square presented a gala appearance on the 19th and 20th, when the sacred

festival was observed by the members of the Maha Bodhi Society in particular and the Buddhists in general. Sinhalese students in Calcutta, especially the Ayurvedic students, were in charge of the decorations. Though they were simple they presented a dignified appearance. The special features were the 2 paintings by G. L. Fernando, a promising Sinhalese Art student, which were prominently displayed on the windows. Verses from Dhammapada and the last utterances of the Blessed One were engraved in brown paper and placed conspicuously in front of the Vihara. Sinhalese lanterns and the time piece in card board made by Pandit Prema Chandra were objects of much admiration. The celebrations on the 19th commenced with the taking of eight precepts early morning by the students and service in the Temple. At 11 A.M. a Buddhapuja was offered while devotional music was played throughout the morning. The public meeting under the presidency of Mr. Justice M. N. Mukerji, President of the Maha Bodhi Society, was held at 6-30 P.M. The Hall was packed to suffocation and hundreds had to go away disappointed for want of accommodation. The Ven. Dhammapala's presence at the meeting after so many years' absence made every one happy and one could feel the atmosphere of peace, love and kindness that pervaded the whole place. Among the prominent persons who attended the function besides the Ven. Sri Devamitta Dhammapala and Bhikkhu Javana Tikka were the following :—Bhikkhus U. Kondanna, K. Seelananda, Swami Sachidananda, The Hon. Justice Sir B. B. Ghosh, The Hon. Mr. Justice M. N. Mukerji, Sir Devaprasad Sarvadhikari, the Hon. Rai Bahadur Radha Krishna Jalan, Member State Council, Sjt. Ramananda Chatterji, Editor, Modern Review, G. Kobayashi ; Dr. Mohendranath Sircar, Dr. Kali Das Nag, Mr. J. Chowdhury, Bar-at-Law, Mr. S. C. Mookerji, Bar-at-Law, Mrs. N. C. Sen, Councillors Sachindra Nath Mookerji, T. C. Roy, Saradindu N. Roy, Dr. D. R. Bhandarkar etc.

Proceedings commenced punctually with the administra-

tion of Pancha Sila by Rev. K. Seelananda, and the chanting of the *Vandana Gathas* by the Samanera Dhammananda. After the singing of a song by Mr. Baral, Ven'ble Dhammapaḷa delivered a short address of welcome though in feeble health.

In the course of his speech he dwelt on the conception of Nirvana by Buddhists and regretted so much misconception about it particularly in the West where many believed that Nirvana was annihilation but which to the Buddhists signified as infinite release. He regretted that Aryan culture was at its very low web in India and that was the reason for the stagnation of India's activities. He did not believe that much could be done or achieved unless India went back to its own Buddhist traditions and culture.

The Secretary followed with a report of the work done by the Maha Bodhi Society, which will appear in the next issue. The President Hon. Mr. Justice M. N. Mookerji, then addressed the gathering. In the course of an emotional speech he said :—

"On occasion like this it is unnecessary to make speeches. I would have remained silent if not for the kind reference made to me by the Venerable Dhammapala. We must congratulate the Society for the various successful efforts it has made with the help of Buddhists and their sympathisers in bringing back the ideal and gospel of Buddhism to the land of its birth.

The instructive speech of Rev. Dhammapala will do much credit to men of even younger generation. Our young men will do well if they emulate the example of Rev. Dhammapala. They should study and preach the gospel of Lord Buddha. In the course of his life, inspite of various difficulties and hardships he has succeeded in disseminating the Dhamma of Lord Buddha. His ambition is to see that every human being embraces Buddhism. He wants the very air that we breathe should be perfumed with the spirit of Buddhism. He will not be satisfied with anything less than that.

I have said before and have no hesitation in saying again that I am not a Buddhist, Rev. Dhammapala knows that I am not going to be a Buddhist ; still I do not yield to anybody in showing reverence to Buddhism which I believe is splendidly suited to be the Universal religion. And it is because of this admiration that we shall do our best to help the cause of Buddhism. It is because of this that I cling to the Maha Bodhi Society."

Before leaving the hall, owing to indisposition, he introduced the speaker Revd. Javana Tikka who had broken his vow of silence in order that he may speak for the edification of the hearers.

Revd. Javana Tikka then gave a long and inspiring sermon which made a deep impression on all. His saintly life and sincerity of purpose carried everything before him. The sermon is published elsewhere. After this, refreshments were served and about 10 o'clock the meeting dispersed.

Till mid-night Buddhists of Calcutta kept on visiting the Temple in batches.

Another important item in the programme was the supply of free lemon sherbet to all passers-by. From 10 A.M. several persons were engaged to supply free sherbet to every one who passed the temple and as the day turned out to be one of the hottest in the season hundreds of people availed the opportunity of refreshing themselves with the cool drink.

The programme on the 20th consisted of the distribution of fruits among the patients of Carmichael Medical College, dāna to the bhikkhus and feeding of the poor children of the locality. At 6-30 P.M. Swami Sachidananda Saraswati gave an eloquent Address on "The Need of Buddhism." At the end of the meeting several questions were asked from the lecturer who answered them to the satisfaction of all. There was illumination in the night as on the previous day.

At Buddhagaya.

Samaneras came down from Sarnath in order to celebrate the sacred festival at Buddhagaya where it was successfully held. Worship in the temple, illumination and feeding of the poor villagers formed the chief items of the programme. The most important event, however, was the planting in the Rest House compound of a Bodhi sapling brought from Anuradhapura. This sapling belonged to the historic Bodhi Tree at Anuradhapura, the original of which was taken over to Ceylon by Emperor Asoka's daughter, Sanghamitta. Ven'ble Dhammapala brought four saplings from Ceylon and three were planted at Holy Isipatana and the fourth has now found a worthy place near the original Bodhi Tree at Buddhagaya. Revd. Sirinivasa Thera, Sasanasiri Thera and the Samaneras are to be congratulated for the successful function.

Sarnath.

Celebration was held here as usual by the resident Bhikkhus and Rajapakse Upasaka.

Madras.

Celebrations in Madras were in the hands of Bhikkhu Somananda who gave a sermon in Tamil on the significance of the day.

Balrampur.

The Secretary of the Balrampur Maha Bodhi Society, Mr. S. P. Sahgal, celebrated the event both at the town as well as in Savatthi.

Kusinara.

The Society contributed Rs. 15/- towards the celebrations at Kusinara.

Wesak-day Broad-casting.

On the 20th at 8 P.M. three lectures on the life and teachings of the Lord Buddha were broadcasted from the State

Broadcasting Station, Calcutta. The first was the message of Ven'ble Dhammapala read by Devapriya Walisinha, the second by Mr. S. C. Mookerji and the third by Mr. Charu Chandra Bose on "Buddhism and the work of the Maha Bodhi Society." This was the first time in India that on this sacred day Broadcast speeches were given on the life of Lord Buddha and thousands of listeners including ladies observing purdah who never get a chance of hearing something on the life of Buddha, heard the speeches.

THE CONQUEST OF DEATH IN THIS LIFE

By Lama A. Youngden.

The first step on the Path is to perceive that with few exceptions men of all races : yellow, brown, white or black, all are dwelling in the ocean of ignorance as the fish are dwelling in the ocean of water. And just as the fish do not realise that the element in which they live is water, as they do not notice the flowing of the water on their bodies, so men do not realize that they are immersed in ignorance and do not notice the effects of ignorance on their lives. Now, if the fish can fail to be conscious of the water in which they are moving how much less are they capable of understanding that dry land exists. In the same way, how can men who are not conscious that they move in ignorance, understand that enlightenment exists.

The world of ignorance does not occupy a special place in the space, it is everywhere where impermanency is regarded as permanency, untruth as truth, sorrow as happiness, illusion as reality, it is everywhere where deluded beings run for mirage in an endless round.

However it is said that among the dwellers of the ocean there exist fish called *nya nyima degah* (fish who like the sun).

These are very different from all the others inasmuch as they can go out of the water to enjoy a sunbath. As they, if we be lovers of light, we human beings, are capable of getting out of the ocean of ignorance and entering the endless light which dispels the mirage of the harassing round and reveals the Deathless.

Twenty five centuries ago there lived in the country which is, now, Nepal a prince whose ancestors belonged to the yellow race.[1] He was called Gautama. His father was the Raja Suddhodana who lived a life of enjoyment upon the labour of his subjects as is still, the custom of Rajas. Gautama also was brought up in luxury, but his perpicascious mind soon detected the sinful side of his father's life, its worthlessness and the sorrow masked under what men seek as pleasure.

He perceived that led by desire to action and through action to other new desires that produce other actions, in endless chain of cause and effect, men could not escape this prison-like world.

So forsaking his palace he went forth in search of the way that leads to true freedom and through his own effort, through his own intelligence he discovered that way which is hidden to worldlings and perceived only by sages. Then he proclaimed his discovery inviting men to follow him into the Sorrowless, into the Deathless. And just as the world of ignorance and sorrow is not situated in any special place but exists everywhere where delusion reigns, so also the Sorrow-

* A number of Tibetans and Nepalese do not believe that the historical Buddha was of Aryan race. It is a fact that the aborigines of Nepal—where was situated the native place of the Buddha—belong to the yellow race. The opinion that the Buddha was not Aryan is held also by some Western orientalist scholars. Samuel Beal devotes several pages of his book "A Catena of Buddhist Scriptures from the Chinese" to interesting arguments in support of his views that the Buddha's family descended from Scythian ancestors.

less, Deathless world is situated in no special locality but exists everywhere where *lust, hatred* and *stupidity* are not.

We must understand that this world, the very opposite of ours, is not to be reached only after our death or after we have again lived a great number of successive lives. Its gate is now wide open, as the Buddha has proclaimed it, and we may step in it this very day if we reject the three fetters which bind us to the world of sorrow, namely, *lust, hatred and stupidity*.

These three only stand as obstacles to the way of Deliverance, they prevent in us, the growth of insight as the roots of the couch—grass prevent the growth of the useful plants.

The word of the Buddha was not vain. When he declared he had found the way to the Deathless he really meant it, he was stating a real fact and not speaking in metaphor or parable.

Whether there exist in countries other than Tibet, people who have experienced the truth of this declaration of the Buddha, I cannot say, but what I know is that among the mighty mountains of my native land, there are men and women who can bear witness that in this very life they have attained the supreme goal, tasted the ultimate deliverance, reached the Deathless announced by the Buddha. One must not expect that these for ever emancipated Enlightened Ones will come to live with the worldlings whose most serious actions appear to them, as the play of six years old children. They know that we do not lack guidance, the Doctrine of the Buddha clearly shows us the way, and those whose spiritual eye is open see the Buddha himself as an ever present Teacher.

Now is the time to strive to escape sorrow and death, to come out of the ocean of ignorance, because now at this very minute it is possible to land on the shore where sorrow and death are not.

In ending these few lines, I wish to express my deep

appreciation of the work of the Maha Bodhi Society, and I hope that great success will crown the activity of its various branches in Asia, Europe and America. No one can expect to taste the bliss of Deliverance if he strives solely for his own personal deliverance. It is in devoting all his energy to the enlightenment of others and to the establishing of their material and spiritual welfare that he progresses on the sublime Path trodden by the Buddhas and becomes one of them.

FROM ERROR TO CLEARNESS

By Martin Steinke, Berlin.

The simile of the lute seems to be a trap for many Buddhists. It is as follows:—

"Just so, brethren, when a brother's heart is stirred, stirred strongly by the sixfold sense-sphere, yet inwardly he stands fast, becomes tranquil, is one-pointed, is composed.

Suppose, brethren, the sound of a lute has never been heard by a rajah or royal minister. Then he hears the sound of a lute and says : 'Good man, pray what is that sound so entrancing, so delightful, so intoxicating, so ravishing, of such power to bind?'

Then they say to him : That, lord, is the sound of what is called the lute, that sound so entrancing, so delightful, so intoxicating, so ravishing, of such power to bind.'

Then he says : 'Go, my man. Fetch me that lute.'

So they fetch him that lute and say to him : 'This, lord, is that lute, the sound of which is so entrancing . . . . of such power to bind.'

Then he says : 'Enough of this lute, my man. Fetch me that sound.'

They say to him : 'This lute so-called, lord, consists of divers parts, a great number of parts. It speaks because it

is compounded of divers parts, to wit, owing to the belly, owing to the parchment, the handle, the frame, the strings, owing to the bridge and proper effort of a player. Thus, lord, this lute, so-called, consists of divers parts, of a great number of parts. It speaks because it is compounded of divers parts.'

"Then the rajah breaks up that lute into ten or a hundred pieces. Having done so, he splinters and splinters it again. Having done so, he burns it in fire, then makes it a heap of ashes and winnows the heap of ashes in a strong wind or lets them be borne down by a swift stream of a river.

"Then he says: 'A poor thing is what you call a lute, my man, whatever a lute may be. Herein the world is exceeding careless and led astray.'

"Even so, brethren, a brother investigating body as far as there is scope for body, investigating feeling, perception, the activities, investigating consciousness, so far as there is scope for consciousness,—in all of these investigations, whatever there be of 'I' or 'I am' or 'Mine' there is none of that for him." (Samyutta Nikaya, The Book of Kindred Sayings, Part IV, XXXV, IV, 5, § 206).

In the course of correspondence someone wrote to me about this simile :

I.

"(1) The person playing the lute has nothing in common with the lute and is quite different from it. His connection with it is only seeming, during the time he plays it. He remains the same before and after the playing.

(2) The lute gives a sound only when played upon.

(3) The king thinks that the sound is in the lute and also outside, independent of it.

The simile is thus to be solved : The worldling thinks that the 'I-am-sayer' is contained in the five khandhas, and seeks for him. But, as he cannot find him, believes that 'I' is only an illusion, and has no cause.

He who understands the Buddha knows :

(1) That the cause of the 'I am' is not contained in the five khandhas,

(2) that the 'I am' has a cause and is therefore no illusion,

(3) that he is the 'I-am-sayer',

(4) that he must give up the saying of 'I am',

(5) that he must be again the same he was before beginning with the saying of 'I am'.

There is nothing to be said about 'the one', neither before the playing nor after it. 'He' is not 'I' and not 'not I'. The tongue of khandhas fails. Therefore it is not often that one finds in the canon anything about 'him' and when this does occur then only in similes. One only constantly points out to 'I' as 'That is not my Self', viz. the five khandhas.

Do consider the Buddhadhamma from this point of view.

The error made here is easily understood. It is not recognised and understood that the player of the lute is thirst for life, *tanha*. One takes offence at the expression 'illusion', as it is not recognised that all illusion, like everything existing or happening, must have a sufficient cause. And this sufficient cause is *avijja,* ignorance. The deficiency of such cognition leads to such an error, and thus arises the above mentioned comprehension of the dhamma. It cannot be refuted, as in this case the dhamma is being experienced thus. It refutes itself as soon as the elimination of suffering is taken up in earnest, when life, experience, show ever and again that this is the same that existed before. Saying of 'I' is simply impossible, as one is seeking *backward in the past something lying neither forward nor backward, but which simply present and must be overcome,* because it happens every moment. For, suppose someone has fallen into water, it is not important to know when, where or how he has fallen ; where or who he was before ; how, where or who he is going to be afterwards, but it is important

for him to know : How shall I come out of water? And the answer is : By way of overcoming the realm of water. As long as one has not recognised the stream of becoming (*bhava*), this stream is not experienced as suffering as it is not clear to one what the Buddha means when he says: "Suffering arises, *where something arises*, and suffering ceases, *where something ceases*. Till then the work of deliverance is very difficult. It is hopeless when the mind is caught by the powerful net of thirst, when it puts *the whole weight on opinions, for the comprehension of the dhamma. Important is not the opinion of the dhamma, but, if one's conception of the dhamma is right, life proves to one every minute one's struggle against greed, hate and false thinking is rightly done.* If the roots of lobha, dosa and moha are torn out, then tanha, thirst is torn out, and when thirst is overcome, suffering is eliminated. And this is important, as it is the goal of the dhamma.

When the writer of the letter says that words of khandha fail, he is right, if one is clear as to what we are to understand by "words of khandha". The dhamma teaches that it is one of the three sankharas, through which the whole life's process is differently experienced (Majjhima Nikaya 44). It is the result of consideration and reflection. Consideration and reflection are mental functions and thus consideration and reflection are speech in themselves. It is speaking with oneself. This kind of self-conversation is of no worth, if the impulse to it is the unstilled and unchecked longing, life's thirst, tanhā. It is of no importance to what direction it wants to press or what is the motive. The possibility of bringing speech, in the whole and broad significance of the word, to rest exists only in case one is able to experience, without being inclined or disinclined, the arising and passing of thoughts, as a simple process of action and becoming, as is the case in the 2nd *jhana,* "which is free from the suppression of applied and sustained thought". In this state the curbing of mind, concentration, is so far developed,

that applied and sustained thinking can no more disturb the bliss born out of quiet, as all hindrances are overcome. When once this state is gained, and be it only for a second, one never forgets it, just as little as the tongue forgets a special savour tasted. One knows that fetters and hindrances, *sanyojana and nivarana,* must be conquered to reach nirvana. And one knows that this work must be done according to one of the suttas, for instance Digha Nikaya 22 and Majjhima Nikaya 10. The more one works at it, the more the cognition arises that only in the rarest cases is it possible to accomplish this work successfully living the life of a householder, or a professional and business man. "A filthy place is the house." The one, who experience it differently from this, will never come to the cognition : "Disgusted at the whole he turns away."

The above mentioned letter shows that the mind of the writer holds fast to the dhamma—simile and tries to grasp its sense and wording, that he makes no effort to add or to take away, or change the sense of the simile and its interpretation. This kind of work shows honesty and sincerety in the faith in Buddha. Is it not possible to break the first of the ten fetters by way of such work? Should the bliss of *vipassana* or even of the *samadhi* states not be possible to be reached by such a mind?

II.

The simile of the lute produces quite a different effect on a mind, which consciously or unconsciously translates the simile and its meaning wrongly. I was much astonished, when I read the following translation : "What sound is that . . . . ?" One would reply : "That, lord, is a so-called lute". The natural answer to a question : what sound is that would be : It is the sound of a lute, and thus translates also Mr. F. L. Woodward, of the P.T.S. Furthermore I could not understand the translation of the following place, when the king says : "The so-called lute does not exist". And the

translation of the P.T.S. of this place is clear and sensible : "A poor thing is what you call a lute". It would be against all common sense to say about anything that can or must be destroyed that it does not exist. The solution of such a difficult translation I found in the sentences: "Just as the 'lute' is nothing but the result of co-acting of different parts, which give a sound when used by man, so also is the "I" nothing but the living co-acting of different parts, whereby the "I-sound" arises as a reaction of action on itself. A riddle and solution all in one for him who contemplates thoroughly, unprejudiced and with patience. That is neither a "Doctrine of Eternity," nor a "Doctrine of Destruction," nor "Realism," nor "Nominalism," but the full reality as the middle path.

It is said that one always tries to efface the utter clearness of the pure dhamma. The more so, when the attempts are made by persons, who have helped through their own work to make the Buddhist texts known in the West. We hold it to be our task to point out the pure Dhamma, which is free from contradictions, in the way we experience it ourselves, without being led astray by speculations, from wherever they might come.

Intention and the execution of it are here in contradiction. The writer and translator of this certainly is convinced of the correctness of his translation, also of his right to admonish and to exhort, but his translation is far from being clear and free from contradiction.

The lute is not the result of the co-acting of different parts, but is composed of different parts. The expression "co-acting" is not in accordance with natural thinking and common sense.

The lute gives a tune only when played upon, *never by itself* ; and : *the sound is "I", not the lute*. Buddha compares, the sound with the "I." About the lute he says that there is no sound to be found in it. The translation ignores this fact, and comes in accordance with the premises to the con-

struction of the "I" as the co-acting . . . Such a construction is certainly a riddle, not a solution, not even for one, who ever so long contemplates himself profoundly and patiently. Unprejudiced he cannot be, as he sees *himself*. But the Buddha found the way to overcome suffering after coming back out of deep meditation. He saw and recognised clearly *not himself* but the *paticcasamuppada*, the *nidana* chain and its elimination. And *this* was the way to overcome suffering. In it there is nothing of self-contemplation.

In the simile of the lute it is only said: "So, brethren, a brother investigating body as far as there is scope for body, investigating feeling, perception, the activities, investigating consciousness, so far as there as scope for consciousness,— in all of these investigations, whatever there be of "I" or "Mine", there is none of that for him."

There is not in one of the suttas of the dhamma any delusion or impossibility. The above interpretation of the simile shows only that man's thinking is a perpetual motion and becomes an involuntary illustration of Buddha's comparison of man's restless thinking with the ape of the mango grove, which in letting go one bow grasps another. And why so? Because without grasping it, it would fall into the depth.

And yet the simile of the lute is simple, absolute and not difficult to understand. The king seeks the sound. One brings him the lute. His demand is for the sound. One explains to him that the lute is composed of different parts, and therefore the sound arises in dependence on it, when played upon. The king destroys the lute and proves that no sound exists, and he seeks the sound and not the lute. Furthermore he proves that the lute is a fragile thing in all its parts and is subject to destruction in its whole as in its parts. Just as the king seeks the sound, so man seeks his "I". One points out to him the five groups of adhering or grasping, the five khandhas. He investigates them and finds

them void of "I", "I am" and "Mine," finds that in all parts they are poor fragile things subject to destruction.

As the sound of the lute arises through the play, so the "I" arises through the play of the five khandhas. As the tune of the lute demands a skilled player, a trained force, through which it comes to be, so also the play of khandhas demands a skilled player, a trained force, through which it comes to be, namely *tanha*. *The concept of "I" arises in man only so long, as the force exists, which creates this "I" And this force is tanha, thirst* for life. Tanha is the creator of the first and the last fetter. Only when one has not only recognised, but also experienced that it is so, that one understands the ecstatic exclamation : "Builder of the house, thou art found".

To sum up. The tune arises out of the lute, when a skillful player, or a trained force plays upon it. The tune passes, is blown away. The lute exists for a while and then also is subjected to the law of destruction. "I" is the tune, the five khandhas are the lute, the skillful player, the trained force, is tanha. "I" passes, is blown away, when tanha, thirst for life is destroyed. The five khandhas exist for a while from the time of attainment of the arahatship till khandha-parinibbana.

The "I" neither exists independently, just as little as the sound, nor is it contained in the five khandhas, just as little as the sound in the lute. Just as the sound is there as something seemingly independent on the lute, when it is played, so also "I" exists as something seemingly independent on the five khandhas, when this khandha-play is played by tanha."

The "I" problem in the dhamma is neither philosophic nor speculative, just as the concept of salt or sugar, it is the expression in words of an experience.

"Just as the big ocean has only one taste, so the dhamma has only one taste, the one of freeing and salvation, the elimination of suffering." *This* is the goal and purpose of the dhamma, but it is not the purpose to prove "I" or "life."

It is not a good testimony for a work of translation when there is nobody who could point out the error. By such mistranslation one does not discredit the Buddhadhamma, but only one's own work, and the effect of such admonition is only a shrugging of shoulders. They lead to no loosening, but to new grasping and show that volition and ability are in great disharmony, that thirst's powerful net has fine but strong meshes.

Madam Alexandra David-Neel writes in the "Buddhist Annual of Ceylon" 1929 Nr. 3 ; page 214 and 215 as follows :—

"As I have said, many thinkers have commented on it. They have devised a number of methods to acquire 'right views.' In the elaboration of their programme of spiritual training, or in their debates, each of them has been guided by his personal experience and has followed the bent of his mind. And so have arisen the divergences between the various doctrines and methods which we notice amongst Buddhists, but in spite of them, the goal has always remained the same. It is now, as centuries ago, the destruction of ignorance in order to get rid of sorrow."

"However, the wisest course is to avoid adopting any explanation given about matters which will perforce become clear when, through the method shown on the table, right views are acquired.

Inquirers and Buddhists themselves will do well to bear in mind that the Buddha did not set forth dogmas. He only hinted at certain truths, advising his hearer to examine them and to conclude according to the light which they have themselves gained.

Blind or devotional faith has never had any place in original Buddhism. We find the proof of it in many passages of the suttas.

—'Is it merely out of respect for me, your Master, that you believe what I have expounded to you?' asked more

than once the Buddha of his disciples. And the latter always protested : 'No, Bhagavan.'

—'Then, what you believe, is it only what you yourselves have understood and realized?'—'It is verily that, Bhagavan.'

—'This is right, disciples. My teaching is a guide towards deliverance. It is to be experimented with and understood by every wise man, each for himself !' (Majjhima Nik.)"

At one of our first meetings in the "Gemeinde um Buddha," nine years ago, one of the members said : "The Buddhadhamma is so difficult because it is so simple." He hit the nail on the head. (I wonder if he still remembers his words, or if he has gone down in the world clinging and thirsting.) Common sense is called the Buddhadhamma.

"And Sariputta :

"When one has not abandoned passion for body, friend, when one has not abandoned desire . . . affection . . .thirst, . . . feverish longing . . . when one has not abandoned craving for body, one holds the view that the Tathagata exists, exists not, both exists and not-exists, neither exists nor not-exists after death.

Likewise when one has not abandoned passion . . . for feeling . . . for perception, for the activities, for consciousness . . . such views do exist for him.

That, friend, is the reason, that is the cause why the Exalted One has not revealed this thing."

"But can there be, friend, any other way of showing... ?

Now, friend Sariputta, why do you want any further explanation? For a brother who is freed, friend Sariputta, by the destruction of craving, there is nothing more left to be said."

And the Buddha :

"There arose in the mind of the venerable Malunkyaputta in the time he dwelled in seclusion and solitude the following consideration : "The Tathagata did not reveal to me whether the world is eternal, or whether the world is not eternal, the world is finite, the world is infinite, is life the same as

body, is life one thing and body another does the Tathagata exist after death, exists not, both exists and not-exists, neither exists nor not-exists after death. *It is not right and I do not like it that the Tathagata did not reveal that to me.* I will go to the Tathagata and ask him. If the Exalted One gives me an explanation, then I will follow him and his doctrine. But if the Exalted One gives me no explanation, then I will abandon his doctrine and return to common life . . ."

"When the Tathagata knows or knows not : the world is eternal or not eternal . . . then this would be the only fitting answer : 'I know it' or 'I do not know it' ".

Buddha's Reply :

"How is it, Malunkyaputta, did I speak to you : 'Come, Malunkyaputto, be my disciple and lead the holy life, I will explain to you : the world is eternal, or the world is not eternal . . . ?"

"That you did not, Lord."

"Or did you, Malunkyaputto, on the other hand speak to me : 'I will lead the holy life as a disciple of the Tathagata. The Exalted One will explain to me : the world is eternal, is not eternal . . ."

"That I did not, Lord."

"If that is so, thou fool, whom is it you want to renounce? If someone would say : as long as the Exalted One will not explain to me : the world is eternal . . . is not eternal . . . so long I will not lead the holy life as a disciple of the Exalted One. Such a one would die before I could explain it to him.

"It is not that the holy life is only possible, when the opinion exists : the world is eternal . . . is not eternal . . . *The opinion may exist : the world is eternal . . . is not eternal . . . , in any case there exists birth, age, death, suffering, lamentation, pain, sorrow and despair, the overcoming of which I teach is possible already here on this planet."* (Majjhima Nikaya 63)

"I know that the Tathagata has shown the belief in personality to be the tearing down of fetters."

"Whoever has told you, Malunkyaputta, that I have thus shown the five tearing down of fetters? . . . A baby-child knows nothing of personality. How should belief in personality be harmful to it? But the faculty lies latent in it to believe in personality . . ." (Majjhima Nikaya 64).

"Who is now, Lord, who comes into contact, feels, thirsts, grasps?"

"The question is wrongly put," answers the Exalted One. "I do not say 'He'. Should I say 'He', then the question 'Who' would be right. But I do not say so. As I do not say so, the question would be correct (if you ask) : in dependence on what exists contact, sensation, thirst, grasping, becoming . . .?" (Samyutta II).

"It can happen, ye bhikkhus, that some ignorant fool, caught in the net of ignorance, would come with his mind *standing under the power and pressure of thirst* to the idea to correct the teaching of the Exalted One : Form, sensation, perception, mind activity (sankhara), consciousness process are not self ; deeds fulfilled by a Not-self, how should they concern a Self? By way of discourse I explain to you about the one and about the other acting processes . . ." (Samyutta III).

"When you talk, ye bhikkhus, you should talk thus : This is suffering, this is the arising of suffering, this is elimination of suffering, this is the way to eliminate it. And why should you talk thus? Because such words are appropriate . . ."

"Therefore, ye bhikkhus, must you stake all your strength to recognise : That is suffering . . . and you must stake all your strength to recognise : this is the way to eliminate suffering." (Samyutta V.)

THE RIDDLE OF IMMORTALITY

BY DR. GEORGE GRIMM.

(*Continued from page 211 of the last issue.*)

Now Buddhism undertakes to furnish this proof, as follows :—

The bodily organism is maintained by a ceaseless change of its material constituents, with the result that after a certain time, let us say, ten years, there is no longer a single atom in our body the same as was there before : all the parts of our body have, so to speak, been exchanged. Thus, after the passage of ten years we have got an entirely new body. If, for example, I am now forty years old, then in actual fact, during my present life I have already completely changed my body four times. Thus in the days of youth I had in fact a different body from what I had as a child, and as a man again a different body from what I had as a youth, and as a middle-aged man yet another body from what I had as a young man. I myself, however, was and remained always the same. It was I as child, I as youth, I as man : always the same I. [This is *Attavāda* and opposed to Buddhism—*Editor, Maha Bodhi.*] It was only this my *body* that ever become another. Also I *lament* this continual change of my body as soon as it becomes a change for the worse. I as old man lament, for example, that I no longer have the strong body that I had as a youth or a grown man. Thus I lament over something that is no more. But then I myself surely cannot have been that which is no more, and over which even now I am lamenting, namely, just that body which I possessed as a youth and as a grown man. For how could that be my genuine *I*, i.e., my genuine essence about whose complete destruction long ago I am still always complaining? If, however, the perishing of the body which I had as a youth, and of the body which I had as a grown man, did not take me along with them, then

naturally, neither will the perishing in death of the body which I shall have as an old man, take me along with it. Nay, rather it is only *an alien thing* that is perishing, to which I was *chained*. This is the train of thought of the Buddha, which he formulates thus: The body is impermanent. This impermanency brings me suffering. But what *I* perceive unceasingly to pass away, and what with its perishing brings *me* suffering, this I cannot myself be. Hence my body is not my *I*, does not really belong to me. Impermanency can positively only be felt as suffering by a being to whom impermanency is essentially contrary. What is *consonant with* one's own essence, just on that account precisely will be felt, not as pain but as *pleasure*.

But if the body is not my *I*, then the mental functions which are only made possible through the body and produce consciousness, also do not belong to my genuine essence. If the piano is not my possession, then also most certainly the sounds which I produce with this alien piano are not my possession. The body, according to Buddhism, is just such a piano, on which we play. The keys are the sense-organs, and what is brought forth are just the feelings, the perceptions, and the thoughts, and therewith the entire consciousness. The body is thus only the *apparatus* with which I produce all that. Precisely on this account, along with the body, the mental functions and with these, all consciousness, may also peacefully perish; I myself in my essential constitution will in no wise be affected thereby. Just as little as birth was *my* beginning, it being only the beginning of my *body*, just as little will the end of this body and of the mentality knit up with it, be *my* end. Yea and more the Five Groups that constitute my personality, according to the Buddha, are as alien to me as the twigs and leaves a man gathers in a wood are alien to him:—"What think ye, monks? Suppose that in this Jeta Forest a man should come and gather together grass, twigs, leaves and branches, and burn them up, or do with them whatsoever else he listed; should you think: "This man is

gathering together or doing whatsoever else he lists with us'?" "Nay, indeed, Lord." "And why not?" "These things, Lord, truly are not our *I*, nor do they belong to our *I*." "Even so, ye monks, what is not yours, that surrender! Long will its surrender make for your happiness and well-being. And what is it that is not yours? Body, monks, is not yours; sensation is not yours; perception is not yours; the activities of the mind are not yours; consciousness is not yours. Give them up, one and all! Long will their giving up tend to your happiness and well-being" (Majjhima Nikāya, I p. 141). Can any one more clearly and in more overwhelming fashion make plain that our total personality is *not* our *I*, is *not* our essence? Can any one make yet more clear, how the Buddha wished us to understand his great formula: "This does not belong to me; this am I not; this is not my self"?

What then will become of me after my death when I lose my present personality? Thou wilt become that which thou *willest*. Thou wilt become that whereto thy *impulses*—they are thy real will—lead thee. Either thou wilt lay hold anew of a fertilised germ corresponding to these impulses and thus build up for thyself a new body, a new *apparatus* for the sensation and perception of the world. Or as a Saint who has annihilated his impulses, thou lettest go all thy hitherto prevailing "attributes" (*upadhi*), thus, the body, sensation, perception, mental activities, the whole consciousness, and withdrawest thyself to the "unique state of thy essence, whose primal energy now still exhibits itself in the bringing forth and maintenance of life" (Schopenhauer), the which primal energy and with it all life will then likewise come to rest.

But what then? What shall I be then? What is my essence? Hold, friend! "Thou goest too far with thy questions. Thou failest to grasp the limits of questions." (Majjhima Nikāya, 44.) For "what lies within the domain of concepts, within the domain of manifestation, within the domain of manifestation, within the domain of explanations, that is only the bodily organism together with the consciousness"

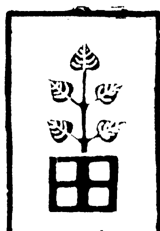
(Digha Nikāya XV) ; but these are totally lacking then. "That whereby one has hitherto indicated him, that for *him* is no more" (Samyutta Nikaya V. 1076). Precisely on this account does the Buddha also say : "A Perfect One, *freed* from the five Grasping-groups, is deep, immeasureable, as the ocean." Here thus begins for *cognition*, the *Nothing*, a word which indicates precisely the *uncognisible* part of actuality, that which no eye ever sees, no ear ever hears, no nose ever smells, no tongue ever tastes, no body ever touches, and precisely on that account, also no mind can ever represent to itself. This *Nothing* thus becomes for the disciple of the Buddha the tabernacle which conceals within itself the All-Holiest, namely, the *essence* of the being in so far as this essence has freed himself from all the "attributes (*upadhi*). This one thing only can be said : "There reigns complete desirelessness, and therewith the Great Peace, and therewith the absolute, eternal weal." (See my essay, "The Nirvāna of the Buddha" in the January number of the *Mahabodhi Journal.*)

III.

In this manner in the teaching of the Buddha, is the great gulf between religion and science filled up. Because the teaching of the Buddha unveils the completing portion of the part of actuality alone known *to us*, therefore also are resolved in his teaching of actuality the huge contradictions between religion and science. Above all is removed the contradiction which exists for the modern man between the main dogma of every religion, namely the axiom of the indestructibility of our essence, and the absolutely no longer contestable dictum of modern science that, like everything in the world, so in a special manner also our total personality, is subject to complete dissolution in death. Certainly our essence cannot die, because everything in us that is mortal, is precisely not our essence. Furthermore ; the goal of all religions namely the realisation of absolute, eternal weal, is now indicated as possible, even for scientific thinking. With this, however, even

for the man of science also, the *renunciation* of the world becomes just as comprehensible as the *enjoyment* of the world. Nay, the renunciation of the world is recognised as exalted and wholesome. Alongside the physical stands the *moral* world-order which overtops the physical in exactly the same degree that the supra-mundane goal of absolute weal which it strives after, stands above physical aims. Thus beneath the pinions of the Buddha's teaching the contending sisters, religion and science, can shake hands. In the teaching of the Buddha religion becomes science ; and science, without contradicting itself, can again lead to religion and religious activity.

[Dr. George Grimm is an old contributor to our pages but we do not subscribe to many of his views on "I" etc.—*Editor, Maha Bodhi.*]



FINANCIAL

MAHA-BODHI JOURNAL

Statement of Receipts and Expenditure for the Month of February, 1932.

RECEIPTS.

	Rs.	A.	P.
Subscriptions & sales ...	276	2	0
Rs.	276	2	0

EXPENSES.

	Rs.	A.	P.
Blocks	63	15	0
Printing bill for Nov.-Dec.	281	9	0
Stamps	49	0	6
Envelopes & printings the same	10	12	0
Printing appeal ...	32	7	0
Petty exp.	0	7	6
Rs.	438	3	0

MAHA BODHI SOCIETY

Statement of Receipts and Expenditure for the Month of February, 1932.

RECEIPTS.

	Rs.	A.	P.
Book Agency a/c. sales			
at Sarnath ...	42	2	0
at Calcutta ...	25	14	0
Sarnath Vihara a/c.			
Charity box collection	73	0	0
Donations :			
A Japanese	1	0	0
Baidyanath & Bagwandas	1	0	0
Dr. N. Chakravarty ...	1	0	0
Gangacharan Lal ...	4	0	0
Mayadut Joshi ...	1	0	0
Kiron Basu	1	0	0
Ishisaka & Party ...	4	0	0
Anandamohan Barua ...	1	0	0
S. Odaka, Japan ...	31	0	0
R. S. Sharma, M.L.A	2	0	0
Miscellaneous	8	8	0
Carried over ...	208	8	0

EXPENSES.

	Rs.	A.	P.
Book Agency a/c. Purchase of Books etc.			
at Sarnath	90	7	9
at Calcutta	108	14	0
Printing	58	0	0
Sarnath Vihara a/c.			
Making charity box balance paid ...	15	0	0
Envelopes and paper ...	15	8	6
Pay of Durwan ...	12	0	0
Candles	6	8	0
Cloth balance paid ...	7	5	0
Flowers, spirit etc. ...	4	3	6
Sarnath a/c.			
Balance due to Municipality for Sanitary arrangement paid ...	56	5	9
Stamps	7	13	9
Carried over ...	382	2	3

Statement of Receipts and Expenditure for the Month of February, 1932.—(Contd.)

Receipts.

	Rs.	A.	P.
B. F.	208	8	0
Sarnath Vihara construction, S. C. Choudhury	20	0	0
Opening ceremony a/c. Rev. Bignananda Maha Thero	1	0	0
Sale of wood	2	0	0
Danta crop sale ...	1	0	0
Sarnath Institute a/c. N. D. S. Silva (A. Dhammapala Trust) for Samaneras Exp. ...	250	0	0
Collected by Charles Appuhamy	13	0	0
Yee Kae Phanij ...	4	0	0
Calcutta.			
M. B. S. a/c. J. Choudhury for membership fee 1932	5	0	0
Sarnath Vihara a/c. S. N. Barua	5	0	0
Rent of Hall	8	0	0
House rent for Feb. ...	82	8	0
Interest from Sk. Abdul Gunny for Nov. 1931 ...	250	0	0
Telephone a/c. ...	4	4	0
Total Rs.	854	4	0

Expenses.

	Rs.	A.	P.
B. F.	382	2	3
Envelopes etc. ...	11	13	0
Stationery	3	6	9
Oil for lighting ...	3	0	0
Photos	37	14	0
Salaries	72	0	0
Printing	16	5	0
Sarnath Institute a/c.			
Pay of Teachers & Servants	83	0	0
Books & Stationery etc.	10	4	0
Oil for lighting, soap etc.	9	1	3
Food expenses ...	177	12	0
Sarnath Free School.			
Pay of Teachers ...	25	0	0
Stationery	0	8	0
Attesting Document ...	52	0	0
Latrine building a/c. ...	0	14	0
Mr. Devapriya a/c. ...	13	12	6
Gaya a/c. repairs etc. ...	125	12	0
Balrampur exp. ...	7	2	0
Pilgrims exp.	8	0	0
Carpentry shed exp. ...	11	0	0
Calcutta.			
Postage & Telegram ...	29	0	3
Charity to poor ...	4	0	0
Beniapukur house repair a/c.	22	7	6
Library a/c.	10	3	3
Printing a/c.	31	11	3
Miscellaneous	23	2	0
Wimalananda a/c. ...	16	6	0
Salary & allowances ...	176	0	6
Mr. Devapriya a/c. ...	1	10	6
Samaneras a/c. ...	32	5	0
Sarnath a/c.	76	12	6
Telephone a/c. ...	16	8	11
Debising's pension for 6 months	72	0	0
Old Durwan's Pension ...	5	0	0
Gas Co. bill	29	5	3
Food a/c.	67	13	3
Total Rs.	1,665	0	11

WAISAKHA PURNIMA CELEBRATIONS ACCOUNT, 2476/1932

RECEIPTS.

	Rs.	A.	P.
P. A. Peries, Colombo ...	50	0	0
The Hon. Mr. Justice M. N. Mookerji, Cal.	20	0	0
Ma Htwai Yin, Burma ...	20	0	0
Through Ganga Charan Lal, L. Pooran Prasad Sahib, Lucknow ...	20	0	0
I. Nishi, Calcutta ...	10	0	0
Nishanath Chatterji, Cal.	10	0	0
S. C. Mookerji, Calcutta	10	0	0
C. N. Mookerji, Uttarpara	10	0	0
Quah E Sin, Burma ...	10	0	0
U Kyaw Dun, Burma ...	10	0	0
S. N. Barua, (collected) Simla	5	0	0
U. Pe, Burma	5	0	0
Tulsidas Kar, Calcutta	5	0	0
D. R. Bhandarkar, Do.	5	0	0
N. N. Mookerji, Do.	5	0	0
J. C. Mookerji, Do.	5	0	0
T. C. Roy, Do.	5	0	0
E. S. Wijeratne, Ceylon	5	0	0
Don Sarnelis Amarsekara, Colombo	5	0	0
Shridar Koul, Kashmere	5	0	0
T. N. Pulger, Darjeeling	5	0	0
G. Kobayashi, Calcutta ...	5	0	0
Dr. Santi Ram Chatterji, Calcutta	3	0	0
Mrs. Kee, Calcutta ...	3	0	0
S. Barua, Burma ...	2	0	0
Dr. N. N. Roy, Calcutta	2	0	0
Miss Rosie Pulger, Darjeeling	2	0	0
R. F. Fonseka, Ceylon ...	1	0	0
H. K. Barua, Burma ...	1	0	0
Sein Tun	1	0	0
Buddha Kinkar Barua, Calcutta	1	0	0
Prem Lal Barua, Calcutta	1	0	0
N. B. Navaratne, Ceylon	1	8	0
Rs.	248	8	0
Deficit Rs.	101	12	0
Rs.	350	4	0

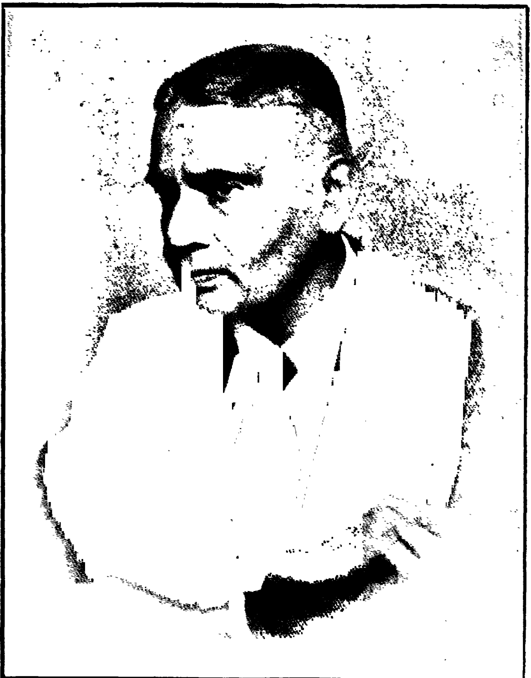
EXPENSES.

	Rs.	A.	P.
Stamps	20	0	0
Envelopes	4	15	0
Buddhagaya celebrations	83	0	0
Madras celebrations ...	20	0	0
Kusinara celebrations ...	15	0	0
Calcutta—			
Buddhapuja ...	5	0	0
Dana to Bhikkhus ...	8	13	0
Feeding to the Poor ...	5	6	0
Sarbat Sweets etc. for workers	8	6	0
Candles	8	8	0
3 Photographs ...	3	0	0
Sarbat Sweets & Fruits etc. for hospitals and Guests	88	9	3
Miscellaneous ...	33	4	9
Printing	46	6	0
Rs.	350	4	0

Publ.

THL

The Annals of Bhandarkar Oriental ı. Poona. *The Buddhist Annual* of Ceylon. ı, *Annual of Hawaii*, Honolulu. *The British Buddhist, Buddhism in England*, London. *The Buddhist, Y. M.* L Colombo. *The Bouddhavani*, Rangoon. *The Calcutta Revi*.. Calcutta. *The Djwa* (French), Indo China. *The Dawn*, Hydrabad. *The Bukka*, Japan. *The monthly, Dobo*, Honolulu. *The Home and Homeopathy*, Calcutta. *The Indian Social Reformer*, Bombay. *The India Antiquary*, Bombay. *The Indian Historical Quarterly*, Calcutta. *The Journal of Behar and Orissa Research Society*, Patna. *The Journal of the Madras Historical Quarterly*, Madras. *The Journal of Andhra Historical Quarterly*, Andhra. *The Le Extreme of Asia* (French), Indo-China, *Japan*, San Francisco. *The Kalpaka*, South India. *The Memoirs of Archæological Survey of India*, Calcutta. *The Museum of Fine Arts Bulletin*, Boston, Mass. *The New Burma*, Rangoon. *The Navavidan*, Calcutta. *The New Age*, Calcutta. *The Open Court*, Chicago. *The Aryan Path*, Bombay. *The Monist*, Chicago *The Annual Reports, Archæological Survey of India*, Calcutta. *The Prabuddha Bharata*, Calcutta. *The Sangha Sakti*, Rangoon. *The Siam*, Rangoon. *The Sinhala Bouddhaya*, Colombo. *The Travel Bulletin*, New York.. *Theosophy in India*, Benares. *The Telegu Samachar*, Bombay. *The Triveni*, Madras. *The Vedic MaGazine*, Lahore. *The Vedanta Kesari*, Madras. *The Visva Bharati*, Calcutta. *The Vidyodaya*, (Sinhalese) Colombo. *The Annual Reports of Ceylon Archæological Survey*, Colombo. *The Annual Reports of Royal Asiatic Society*, Bombay. *The Annual Reports of Royal Asiatic Society*, Colombo. *The Review of Philosophy*, Poona. *The Bengalee* (Daily), Calcutta. *The Bhugol* (Hindi), Allahabad. *The Humanist*, Bangalore. *The Property*, Calcutta. *The Jayasaree* (Bengalee), Dacca. *The C. S. S. Review*, Poona. *The Dayal Bagh Herald*, Dayalbagh. *The World Theosophy*, Los Angeles. *The Prabartak*, Chandernagore. *The Calamus*, Dublin. *The Now and Then*, London. *The Akbar*, Hydrabad. *The Visala Bharata* (Hindi), Calcutta. *The Indian Literary Review*, Bombay. *Health and Welfare*, Lucknow. *The Asiatic Review*, London. *The Longevity*, Madras. *The Roerich Museum Bulletin*, New York. *Jain Gazette*, Madras. *The Soviet Culture Review*, Moscow. *Peace*, Singapore. *The Orientalia*, Italy.



Born 1868. *Died 1932.*

The late Mr. S. C. Mookerjee, Bar-at-Law,
Vice-President of the Maha Bodhi Society.



The late Sir Edwin Arnold, Author of "Light of Asia," the centenary of whose birth fell on the 10th June, 1932.



THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 40.] AUGUST, B. E. 2476 / C. E. 1932 [No. 8.

A GREAT EVENT AT HOLY ISIPATANA

The first anniversary of the opening of the historic Mulagandhakuti Vihara will take place on the 11th, 12th and 13th November next when Buddhists from all over Asia are expected to gather in large numbers. The programme will consist of a Buddhist Convention, Procession, Mela and Exhibition. The Holiest of Holy Relics of Lord Buddha which were kept enshrined in a stupa at Taxila for 20 centuries and were offered to the Maha Bodhi Society by the Government of India, will be presented for worship to all Buddhists.

MAKE IT A POINT TO VISIT THE HOLY PLACES AND TAKE PART IN THIS GREAT FESTIVAL.

THE RELIGION OF WISDOM

By

THE VENERABLE SIRI DEVAMITTA DHAMMAPALA.

(*Continued from page 304 of the last issue.*)

The Prince Siddhartha belonged to the pure Solar race of Kshatriyas, whose ancestor was Ikshvaku. Till his eighteenth year the Prince lived the student life, and in that year at a Svayamvara contest He selected the Princess Yasodhara, of the same age as himself, to be his wife. His father, the Rajah Suddhodana, had built for the Prince's use three palaces for the three seasons and in these palaces surrounded by heavenly pleasures, he lived with his beautiful young wife till his 29th year. In a sutra in the Anguttara Nikāya, section 3, is found the description of the three palaces, and He told the Bhikkhus that his father had brought him up in extreme tenderness equal to that of a god, and in the Māgandiya Sutta, Majjhima Nikāya, speaking to the Brahman Māgandi, said that no other prince has renounced the pleasures that He had renounced.

Realizing that happiness could not be found amidst sense pleasures, the Prince made the Great Renunciation in his 29th year. Wearing the yellow robe He walked from the outskirts of the Sakyan territory to the kingdom of Bimbisara. Entering the capital city of Rajagriha, the prince ascetic with the begging bowl in hand went in search of food. The King's spies seeing the ascetic went and informed King Bimbisara that a personage of surpassing beauty was in the city. The King ordered them to follow Him and to return and inform him so that he will visit him. The Ascetic having begged the food proceeded to the Pandava hill close to the city and there he sat to eat the food, and when He saw the mixed food disgust came over Him. He who had taken the best of delicacies in a perfumed hall surrounded by enchanting beauties amidst song and sweet music, for the first time sees a mixture of every variety of food thrown in doles into the

bowl, and His aesthetic sense revolted in disgust ; and then He began to reflect that Truth does not come into perfumed chambers but that it must be won at great sacrifice; and He ate it. The King then came in state on a visit to Him, and on inquiry as to His antecedents the Prince Ascetic told the King that He was a prince of the Solar race of the Sakya clan and that their home was in the Kosala valley and that He having found no delight in pleasure had gone forth in quest of the Great Wisdom. The young King discovers that the Prince Ascetic who was twenty-nine years of age was older than him by seven years, and struck at the divine features the King asked Him to stay and rule half the Kingdom. He declined and the king thereupon solicited a favour that He would visit his kingdom after He had reached Enlightenment, and the Bodhisatva bade farewell to the king and wandered alone in search of the Brahman Recluses of great renown. First He went to Alāra Kālama who gladly welcomed Him as his disciple. He stayed with him and learnt the mysteries of the higher Dhyāna of Nothingness ; but dissatisfied with the illusion of Nothingness He left Alāra and approached the great Recluse Udraka Rāmaputra who pleasantly accepted Him as a disciple. From Udraka the Prince learnt the still higher mystery of the arupa brahmaloka where the liberated consciousness enjoys bliss for 84,000 Kalpas ! And after that what happens asked the Prince and receiving a negative answer He left Rāma and proceeded on to the sylvan retreats of Uruvela close by the river Nerañjarā for self introspective culture by following the Path of austerities. For six years day and night in the forests of Uruvela He began practising the different forms of bodily mortification as described in the Mahā Sihanāda Sutta. After six years of painful austerities He found that He was no nearer the goal. With no vitality in his body he fell down unconscious. Even the devas thought He was dead. When consciousness returned He found the utter uselessness of bodily mortification. The manifold forms of penances which were current at the time and practised by the ascetics, each one adopting one or more

methods, were as follows :—He goes naked ; he is careless about eating food and performing bodily functions ; he licks the palms of his hand after eating his food ; he does not accept alms, he refuses to eat food except by begging ; he refuses invitations to dine thinking that some special dishes will be prepared for him ; he refuses to call at a special house or hut ; he will not eat food if he sees that the same was taken direct from the cooked pot ; he will not accept food placed beyond his reach ; he will not take food scooped out of the pestles ; he will not take food from one when two are eating together ; he will not accept food given by a woman who has a child ; he will not take food given by a woman giving suck to her infant ; he will not take food from a woman who has intercourse with a man ; he will not accept food during a drought ; he will not accept food if a dog was standing by ; he will not accept food if the place was swarming with flies ; he will not eat meat or fish, nor take intoxicants, or strong drinks, nor liquid food ; he will take food only from one house each time ; or take two mouthfuls, or three up to seven and not more ; he takes food only once during the day ; or once in two days, or once in seven days ; or once in a fortnight ; eats only one kind of rice ; or different kinds of seeds, or water plants, or powdered rice, or tender grass leaves, or fresh dropped calfdung, or fruits and roots ; or only fruits not plucked ; he will wear only coarse hemp cloth, or cloth woven mixed with hemp ; or cloth recovered from a burning ground ; or from a dust heap ; wears only the bark of certain trees ; or wears only a deer skin, or a kind of dress made of Kusa grass ; or only a dress made of thin strips of wood pieced together, or only a garment made of human hair ; or woven from horse tails ; only a garment made of the fallen feathers of an owl ; he plucks out his hair and beard ; he remains standing all day long ; he squats on his heels all the time ; he sleeps only on a bed with iron spikes ; only uses a plank for the bed ; sleeps only on the bare ground ; sleeps only on one side ; he rubs oil on the body and stands in a place where

dust blows ; he sleeps only in the open air ; sits on whatever seat is offered to him without rejecting ; eats food only picked from the garbage box ; never drinks cold water for fear that the souls therein would enter his body ; he goes into the river three times a day to wash his sins away."

The Bodhisat Prince having experienced the sensations of each of the different methods of asceticism rejected them root and branch and condemned them as painful, ignoble and unproductive of good results, and leading to suffering after death.

The life of sensuality of satisfying the eye, by such sights as are productive of lustful feelings, of satisying the ear by lustful music and singing ; of satisfying the nose by lustful inhalations, of satisfying the tongue by lustful tastes by the destruction of the lives of innocent animals for their flesh, and by intoxicating drinks, of satisfying the body by wearing costly dresses and head gear, by wearing plumes and feathers and skins. This life of sensual hedonism was condemned as being "low, vulgar, earthly, ignoble and unproductive of good results."

In the domain of speculation the Bodhisatva had witnessed the metaphysical wranglings of the sectarians of different schools. The interruptions and ejaculations as used by the dialectician are given in the Brahmajāla Sutta as follow :

You don't know this doctrine and the law, I know.
You are wrong, I am right.

The metaphysics of the Indian Schools of Thought were analysed by the Blessed One and classified under two categories. The Sāsvata and the Uccheda. The former held to the theory of permanency of the soul and body ; the latter held the Nihilistic view that after death there is no continuity. The former looked back by means of spiritual illumination to the past births and found that the human being had been existing from birth to birth. Hence the enunciation of the principle of Eternal Existence without undergoing change. There were others who held the same theory which they

demonstrated by means of logic. There were others who held the same theory basing their belief on an all-controlling creator, that he created the world. There were others who held to a spiritualistic origin of the world in that they believed that the fallen angels were the first born on this earth.

Certain of the metaphysical schools believed that the body dies but that the atman is permanent. Some held to the view that the world was finite, some thought it was infinite, some thought that it was both finite and infinite, some believed that it was neither finite nor infinite.

There were the Pubbekata Hetuvādis who believed that every thing has been predestined, that sufferings are due to previous causes.

There were the Ahetukavādis who believed in the theory that whatever happens is without cause.

There were the Amaravikshepas who abstained from discussions on the ground that they cause mental disturbance and rested their faith on the "I do not know" principle. If you ask them: Is the world eternal? The answer is: I don't know! Is the world not eternal? I do not know. Is the world both eternal and non-eternal? I do not know. Is the soul eternal? I do not know. Is it non-eternal? I don't know. Do you know that you do not know? I do not know. Are you sure in saying "I do not know"? I do not know. Why should I tell a lie and get sin?

There were others who held to the theory that it does not produce any merit by giving charity, that there is no demerit if you do not give, there is neither a past nor a future, there are no saints or holy Brahmans.

Certain ascetics held to the view (See Dighanakha Sutta) of accepting no view whatsoever. They took pride in their theory in saying: We accept no view; and the Blessed One said that itself was a belief.

(To be Continued.)

TO THE SECOND CONFERENCE
of the
UNION INTERNATIONALE POUR LE PACTE ROERICH
for Protection of Treasures of Art and Science—*

GREETINGS !

It was my heartiest joy to congratulate our First Conference in Bruges last year and to follow the growth and expansion of the Pact for Protection of Treasures of Art and Science.

At the time we introduced this project, basing ourselves on indisputable historical facts which imperatively demanded to draw public attention to all the dangers which surround irreplacable treasures of creation of human spirit.

Less than a year passed since the First Conference, when from several countries came the news about the new deplorable and irreparable destructions, both of objects of art and of libraries. These sad signs reminded once more everybody how much life itself points out to the necessity of safeguarding Treasures of human creativeness.

It also became evident that although war cruelly threatens all cultural treasures, but besides war as such, these treasures are in no less danger during internal upheavals. I was glad to acquaint myself with the point of view of Baron Alain d'Herbais de Thun, who wrote regarding our Pact that the Banner of the Pact similar to the sign of the Red Cross could not be applied only during military actions ; the consciousness of the masses, the consciousness of whole armies should be

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* Being the address of Prof. Nicholas de Roerich to the Second World Conference of the Union Internationale pour le Pacte Roerich for the Protection of Treasures of Art and Science, to be held at Bruges Belgium on August 10, 1932.

acquainted with this Sign and should beforehand be inrooted in the mind and this requires a certain amount of time.

This just statement advises us once more how undeferrably needed is the spreading of the Pact and Sign amongst the consciousness of the people. Thus also will be strengthened and renewed the understanding of historical traditions and constructive progress. Such a constructive aim in the interest of the youth is after all the most sacred duty of every educator.

Let us not conceal from each other the unheard-of crises and upheavals, which shake the foundations of the world. Let us not enumerate these events—they are known to everyone. Not only known, but even felt most painfully. This is already not a supposition but indeed a truism. Therefore the idea of special protection of the monuments of highest civilization, of highest Culture, arises before us most imperatively.

All sensitive minds of the world understand the seriousness of the present situation. A distinguished author has recently pointed out the necessity of building another Arc of Noah in view of the indisputable dangers that threaten humanity. The same dangers are stressed by all cultural leaders. From different countries under most different circumstances these calls of Kassandra reach us. And the events that follow only prove that these calls are not irresponsible utterances. Without exaggeration daily are pouring in fresh news which confirm the necessity to assemble in the name of protection of the Treasures of human spirit.

There can be no such country which could state it does not care to worry about the protection of its treasures. There can be no such savage heart that would not like to understand that the renaissance of a nation comes together with the renaissance of the high principle of civilization and culture. Thus I cannot imagine hence a conscious opposition may originate from, against our mutual desire for progress of civilization and culture, which finds its expression first of all in the preservation of monuments—the true treasures of humanity.

In order to assert that thoughts and care for the preserva-

tion of the Beautiful, of the growth of progress, are not needed, one must be that destructive barbarian that only in time of complete decadence of civilization raises his voice and violating hand. But let us not speak of opposition, for we do not live in barbarian times.

Consequently before us lies the aim of spreading and inrooting in the consciousness of the people the idea of necessity of utmost care for everything creative, constructive and positive. Destruction and dissimination have made the human spirit weary. They introduced in life not only rudeness but also dullness which satisfies itself but with the coarsest forms of life.

Cultural beginnings are still neglected because there exists an erroneous opinion that the present grip of crisis is not the time to care for them. But the SOS of the human spirit resounds. It is time to think of the saving life-belt, which will carry us out into the epoch of a beautiful renaissance.

We are optimists and positivists ; we understand that if the joint human thought will strive towards preservation and strengthening of constructive principles, everything else will adjust itself. In all ages, the most difficult problems were always solved through principles of highest civilization and Culture.

History itself affirms our considerations. Let the apparent handicaps and non-understanding be only those hidden possibilities, which blossom after the obstacles have been conquered. We shall in no case give up the idea of presrvation of true spiritual values of humanity. We want to live, therefore every dissolution is abhorent to us.

We do not stand alone in these constructive ideas. We have before us thousands of written evidences of support, from the best representatives of the world. I shall not enumerate them, because not one of these beautiful names could be omitted ; and to mention them all as a complete necklace of most valuable pearls would mean to write a whole book. Of course this book will be written. The names of

those who stood up in the first rows for the defence of the most beautiful, the most educative, the most calling, shall be preserved on precious Tablets. Humanity must know who took pain and care for real progress.

Let us remember the history of the Red Cross. This Sacred Sign will soon mark the septuagenary of its existence for the sake of humanity. Here it will befit to remember how much of non-understanding was manifested by the contemporaries of Dr. Dunant towards this pan-human idea. Yet despite all derisions and scoffing the idea of love for humanity triumphed and even the most severe critics do not dare to dispute the remarkable results of it. There exists a special negative type of people who prefer to speak only of everything negatively. But now even these peculiar individuals will not condemn the benevolent idea of the Red Cross.

The historical development of the Red Cross should be studied by us in order to derive experience for our case. From the history of the Red Cross we understand that the idea became a living one only because of the incessant, persistent imperative actions of all its founders and co-workers. Fortunately neither derisions nor negations could in the least discourage its noble defenders. Neither shall we divert from our aims! Nothing whatsoever will break your united decisions to protect the Beautiful and the Highest!

The means of inrooting this idea in the hearts of people, in hearts of the youth—our heirs—are extremely manifold. They are as multiform as life itself. Therefor I repeat, every proposition has its reason. Every thought should be benevolently discussed and the circumstances will show how and in what sequence to apply them.

If we discuss the principles of creativeness, we thereby admit also the broadest thinking. May this thinking contain first of all friendliness and goodwill. In the name of highest constructive principles, in the name of protection of everything best and noble, I greet you and am certain of the Conference's great success,

I send my heartiest wishes to the beautiful City of Bruges, which immortally stands as the symbol of a multitude of glorious names. I greet the noble efforts of the President of our Union, M. Cambille Tulpinck and all co-workers, labouring untiringly and unselfishly for the General Good. I greet the heroic Belgium, the patrimonium of unforgettable creative thoughts and achievements ; I greet all adherers of the Pact—the friends of real treasures of humanity.

The Conference manifests through its activities and resolutions the radiant path of constructiveness, progress and Unity.

NICHOLAS DE ROERICH.

ANTI-RELIGIOUS FRONT IN SOVIET RUSSIA

BY DR. A. K. MUKERJI, M.A., Ph.D. (Lond.).

[*We are publishing this article in order to give our readers an impartial account of the much discussed affairs of Soviet Russia. Dr. Mukerji has lived and studied in that country for a considerable time and is, therefore, well qualified to write on the subject.*—EDITOR, MAHA BODHI].

Outsiders cannot realize the vastness of the upheaval brought about by the October Revolution in Russia in 1917. One must have lived and worked in the land under the Tsarist regime and one must have resided there again after the great revolution, in order to appreciate correctly the vivid contrast between the two states. What happened in October, 1917 was not merely the supplanting of one form of government by another, or of one set of institutions by another. It was a sweeping organic revolution in every department of social and individual life, in the reciprocal relations of private person and public bodies—in law, in education, social systems, ethics and in the people's outlook upon life and death. And these staggering innovations do not confine themselves to local and

national use, but these are destined for the whole world, that being always a peculiar characteristic of all Russian movements.

The old order was, as it were, dispelled by magic. The Russian Orthodox Church, popularly believed to be built on the rock of ages, had no effective weapons in its armoury against the serious onslaughts of the Communists. Pious devotees in the traditional fold of Russian Orthodoxy were completely converted into the ways of aggressive Godless atheism. God and the Tsar, who together had been the twin arbiters of the course of events in Russia ever since the days of St. Vladimir, were now compelled to yield their thrones to a board of 'common' people fired with uncommon zeal for their own socio-political mission, and with a fervid faith in the saving doctrines of Marx and Engels. Marx is not merely the leader, guide and prophet, but the very fountain-head of the new Russian system. He it was who conceived the unique republic to which the Russian Communists are now giving shape and form. Marx is the undisputed arbiter of true science. So the eyes of his faithful disciples are unalterably fixed on Marxist ideals and their programmes are drafted for the sole purpose of realizing them. Even the children must first be transformed into Marxists before they can be raised to Soviet citizenship. From the schools the Deity is banished ; patriotism, another idol, is systematically discouraged. A whole category of offences hitherto punishable by law has been deleted from the reconstructed penal code.

The Soviet rulers in their ceaseless, reconstructing mood have determined to build up a perfectly new society adjusting the reality to the new idea, paying little heed to adverse conditions, and none to time-worn traditions. Bolshevism totally ignores history, and loathes to be dictated by the so-called lessons of the past. Its startling experiments must go forward as though they were the very first in the field, and sometimes it cannot but be admitted, they turn out much better than could have been anticipated.

The Soviet doctrine is permeated with altruism : it calls for strenuous personal sacrifices, and in its highest stage presupposes a great and purposeful vocation. It also demands from those who dive deep into things the unlearning of much that is generally regarded as undisputable by the rest of mankind. Then, again, history is to be re-written and brought into accord with Marxist theories. Tradition must be set aside, and hoary institutions pulled down ruthlessly. In a word, the past has to be blotted out while the new polity in making is held up as an inexhaustible source of prosperity for the proletariat and the sheet anchor of salvation for all. Unadulterated materialism, one of the principal dogmas of the new era, the correlate of communism, claims acceptance as a satisfactory substitute for religion. The theory of materialism is regarded as an infallible touchstone by which true science is distinguished from spurious. It is with the teaching of these new theses that all the educational bodies—elementary, intermediate and higher are mainly concerned. These provisos complicate the daring Soviet experiment and compel one's admiration for those who conceived it.

The average Russian of pre-war times, bred in crass ignorance, fell an easy victim to every fad and every ridiculous religious sect that cared to capture him. Hence the monstrous religious fraternities of men and women, who as itinerant vendors of religion, bound themselves never to stop more than three days in any place during their lives ; other communities whose adherents danced round a fire till they were semi-dazed, and then indulged in uncouth orgies and obscenities. The obstacle to real advancement and social enlightenment presented by the illiteracy of the peasants was formidable. Hence the drastic and untiring efforts of the Soviets to liquidate it, the millions of roubles spent and the leagues founded to spread the knowldege of the written word. The Bolshevists have always laid stress upon research-work and scientific inquiry. Immediately after their triumph over the bourgeoisie they commenced to fight illiteracy first. In this drive against

ignorance they are guided by two considerations :—first, that the population consists principally of peasants and workers, and that the books destined for the use of these potential readers must be carefully adjusted to their intelligence, limitations and requiremenst ; and second, that the main object of all instruction is to imbue the recipient with the doctrines of Marx. For every branch of knowledge, therefore, a wholly new set of school-books had to be published. Young Communists in educational establishments are treated with great consideration and made to feel their responsible position as the would-be pillars of the Union of the Soviets. From the age of eight onwards they have their own periodicals which are edited with the same care and devoted to the same ends as the school-books. Another branch of the press is devoted to the propagation of anti-religious ideas.

The leading and the most widely-circulated organ of this campaign, entitled the "Godless" (Bezbozhnik), has been directed with extraordinary ingenuity and resourcefulness. It is stated on reliable authority that more than 20 million copies of this journal have been published within the brief span of four and a half years. There is also a fortnightly review of the same name of which, in two years, 13,000,000 numbers were published and distributed. There are other anti-religious tracts edited not only in Russian, but also in the languages of the various component Soviet republics. Their controversial style is adapted to the standard of the intelligence and tastes of the peasants and working men for whom they are specially written. Religion is officially considered as the most deadly foe of Bolshevism ; and the organization of the churches as a standing menace to the Marxian socio-political credo. Everything is being done to root it out, and when drastic measures fail, to check its spread by paralyzing the influence of the priests and the monks.

The Orthodox sectarians are the people from whom the stoutest opposition to all anti-religious measures is apprehended and is being gradually experienced. These religious frater-

nities used to exert a powerful influence on the peasants whose ideology of life is based on a blind faith in all the fantastic manifestations of crude Christianity. In the beginning the authorities attempted to strike at the very roots of religion. Zealous propagandists, they lost no time in converting the numerous buildings of the Established Church into anti-religious museums and club-houses. Christmas, Easter Sunday and other church festivals were abolished. In the winter of 1928, energetic efforts were made to do away with the celebration of Christmas. The selling of Christmas trees was strictly forbidden ; the dressing of shop-windows was likewise solemnly penalized. An elaborate campaign was launched in 1929 against the celebration of Easter ; and an official resolution was passed abolishing the word Easter henceforth for ever, and substituting for it the festival of the 'First Furrow'. In the clubs and other Soviet institutions of the capital, anti-religious festivities are arranged in an impressive manner for the purpose of reconciling the masses to the abolition of Easter. On the boulevards, squares and public places carnivals, dances and music, terminating with torchlight processions and violent attacks against religion are some of the measures employed to wean the people off its old festivals. Sunday itself has been wiped out of the Soviet calendar. In the art of holding propagandist exhibitions the Communists are past-masters, and they have decided to bring God-lessness within their scope. Accordingly they have opened a remarkable anti-religious museum ; the magnitude and variety of its exhibits are unmatched. The object is to demonstrate the re-actionary tendency of the religious beliefs and superstitions of the Russian people, and to reveal the hateful role they played in the past as the main prop of Tsarist tyranny.

But the Soviet Government is not unreasonably overzealous in stamping out religion violently. It is well aware that religion cannot be abolished quite as easily as a political regime or a social institution. It is rooted firmly in the soul of the many, and only the new generation which has passed through the

educational mill of Marxian materialism has shaken it off. Much is expected of the coming generation, who will be the sturdy standard-bearer of scientific Communism.

Thus the Soviet Government has achieved great things, and it aims at still greater. It has enthused a mass of lethargic humanity into consciousness of almost limitless power and heroic enterprise, and is now supplying it with the necessary means of shattering away all obstacles. Bolshevism is no ordinary historic phenomenon. It takes its origin in the unfathomable depths of being ; it could not have come into existence were it not for the inevitable necessity of putting an end to the vulgarities and rank iniquities that infect the so-called modern civilization. It has come with a great mission on earth—a mission which will undoubtedly be fulfilled.

It is interesting to observe that Bolshevism, though pronouncedly opposed to all religions, has striking resemblances with some of the fundamental tenets of Buddhism. Like Buddhism, the Communist creed refuses to believe in God or the Supreme Being. As distinguished from other religions, Buddhism has not invented any fantastic theories about the history of human creation. So with the Bolshevists who strongly discountenance the traditional Christian mysteries, the favourite science is Biology. They take an extra-ordinary delight in spreading it as an antidote against religion. Hostility to all forms of inspired religion is one of the sentiments most carefully fostered among the school children. The sense of the unseen is thus atrophied. Children must not live by faith—that kind of faith which is best illustrated in the Moslem proverb : 'If you believe but in a stone, it will do you good'. They are on the other hand trained to observe, to analyze, combine phenomena, draw conclusions from them, and generally to feel a certain degree of responsibility for their surroundings. Buddhism, as it is well-known, never accepts anything on trust ; it inculcates in its adherents a fearless spirit of free inquiry. Nothing is considered too sacred or mystical to evade the test of rational investigation. In this

respect the fundamentals of Buddhism are in accord with the ideology of Communism.

The theory of collectivism inherent in the Soviet State is not alien to the Buddhistic conception of the "Sangha". Private ownership is as thoroughly eschewed in the "Sangha" organization as in the ideal Soviet commune. Social collectivity is the Soviet term for the theory that every moulding influence in history is the outcome of the energies of the whole community each member of which contributes his share of creative will. This substitution of the masses for the individual is also the keynote of Buddhism.

The dynamic element in the Buddhistic philosophy of life —that life is always in the process of becoming and that it is never in the stage of static passivity—finds a close resemblance in the leading doctrine of Bolshevism. The Bolshevists too hold that everything is in flux and provisional ; there is no finality about the work of the Soviets. Their legislation, administration, in fact the entire structure of the Proletarian State is good for the present only. In a few years other forms will have superseded those of to-day, and the nearer they approach their goal, the greater will the changes they become. Each day brings its own task, which must be performed here and now. The Soviet citizens, even on the alert, have a fore-feeling of further world-changes ; they are but stages in the journey. Thus it seems that the very tenets of Buddhism are being applied in the domain of politics and social reconstruction in Russia.

It will be relevant, in this connection, to note that the study of the Buddhist doctrine holds a very important place in the Oriental section of the Leningrad Academy of Sciences. The department of "Buddhology" is in the able hands of Professors Oldenberg and Stcherbatsky, both being Academicians of great repute. Monographs are being regularly publised in Russia, while the learned periodical, "Vostok" devotes much space in attempting to elucidate the doctrines

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of Buddhism. Thus both theoretically and practically, the Russian affairs should certainly interest the Buddhists all over the world.

HIS EXCELLENCY THE GOVERNOR OF UNITED PROVINCES AT HOLY ISIPATANA

Accompanied by his Private Secretary, the Commissioner, the Collector of Benares and Hon. Raja Sir Moti Chand, His Excellency Sir Malcolm Hailey, Governor of the United Provinces, paid a friendly visit to the Mulagandhakuti Vihara on the 16th July. In the absence of the Founder, Venerable Sri Devamitta Dhammapala, he was received on his and on Society's behalf by the Resident Bhikkhus and Brahmachari Devapriya, Secretary of the Maha Bodhi Society. He was then escorted to the newly constructed Library and shown round the collection of books. His Excellency made it a point to see all sections and was particularly interested in the various editions of the Tripitaka and the Manuscripts. The Secretary explained to him the scripts in which the different editions were written and His Excellency expressed the view that we had a really good collection. His Excellency then walked up to the Vihara at the entrance of which he stood for a few moments admiring the splendid sight of the Vihara shrine with the lamps burning and the incense giving a refreshing smell. His Excellency then went in and had a closer view of the sacred shrine. After spending a few minutes conversing on various topics concerning the Buddhist religion, he returned to the entrance and signed the visitor's book. After this the Secretary presented a beautifully bound volume of the Society's Journal "*Maha Bodhi*", which he accepted with thanks. He then picked up a copy of Ven'ble Dhammapala's "Buddhism in its Relaticn to Hinduism" and expressed a desire to read it and the secretary gladly presented him the copy along with a number of other books. His Excellency then in

a jesting manner inquired whether we expected to make him a Buddhist and on the Secretary's saying, "yes", he replied "I have no objection". He then walked down to the road with the Secretary asking many questions about Buddhism all the way. His Excellency after wishing the Society every success left with the party for Benares.

It may be recalled in connection with this visit that it was Sir Malcolm Hailey who sent a beautiful present when the Vihara was opened in November, 1931. His Excellency is much interested in Buddhism and has a good knowledge about it. He is reputed as one of the cleverest persons holding the position of the Governor of a Province in India to-day.

AUTHOR OF "THE LIGHT OF ASIA" EDWIN ARNOLD

[BY HIS SON, EMERSON ARNOLD, M.D., M.R.C.P.]

It is with considerable diffidence that I comply with the Editor's request to supply a brief personal notice of my father on the occasion of the Centenary of his birth. I feel impelled to say, as he did in the closing lines of the "Light of Asia,"

"Forgive this feeble script, which doth thee wrong,
Measuring with little wit thy lofty love."

But, knowing how much all who profess or study Buddhism value and admire my father's great work, it gives me sincere pleasure to try and supply a few personal details of its author, which will be of interest to the readers of "Buddhism in England." I trust that the profound love and reverence which I bring to the task may make amends for the shortcomings of its performance in other respects.

Edwin Arnold was born at Gravesend, in Kent, just 100 years ago, on June 10th, 1832 ; the second son of Robert Coles Arnold, a typical English yeoman and a county magistrate. He used to think that perhaps his artistic nature came to him,

as far as physical heredity was concerned, through his mother. For, although this lady was, in circumstances and character, as typically English as his father, she had a strain of Italian blood. However this may be, his poetic gifts showed themselves at an early age, and when, with a scholarship, he went up to Oxford, he won, in 1856, the famous Newdigate Prize for English Verse, with a poem on "Belshazzar's Feast," which merits a high place amongst his own works and has been universally acknowledged as one of the best poems ever written for the Newdigate.

He went to India in 1857 as Principal of the Deccan Sanskrit College at Poona and there at once found his spiritual home.

It is one of the most remarkable facts in connection with my father's life, and his life's work and interest, that his stay in India was only a short one. For, on account of the ill-health of his first wife, who was with him there, he was compelled to resign and return to England after less than five years' residence in India. Yet, in that comparatively brief period, he absorbed the whole atmosphere and spirit of the country to an extent only possible for more ordinary Europeans in a long life-time.

Obliged by circumstances to remain under grey Western skies and labour for more than forty years in London on the staff of the "Daily Telegraph," his heart remained in India and every moment of his scanty leisure was devoted to the study of her languages, religions and philosophy.

Those of us who, like myself, have been in India and have been much associated with Indian people, cannot fail to be enormously struck by the intimate and accurate knowledge his Oriental works display. A prominent Hindu pandit and philosopher, whom I had the honour of meeting quite recently, said to me that in reading my father's Indian works he always felt as if it was a fellow-countryman writing, so natural and native was the tone and so perfect and penetrating the insight and descriptions. And it is surely true that one cannot read

his pen-pictures of Indian life and scenery without seeing and sensing the actual scenes and sights and sounds in a way made possible for one by hardly any other European writer.

It is true that he revisited India and Ceylon, where he was received with much honour and, above all, was ceremoniously presented at Kandy with the yellow robe and begging-bowl of a Buddhist priest. But that was long years after he had written the "Light of Asia" and most of his other Indian poetical works.

To anyone who, like myself, is a convinced student of Theosophy and Oriental Occultism the phenomenon is all the more striking. For his works reveal an expert and deep knowledge of Eastern philosophy which is amazing.

I hold the view very strongly myself that the explanation lies in previous Indian incarnations. My father, although very patriotic and intensely British in many ways, was always a semi-Oriental ; in outlook, tastes, manners and thoughts, and even in appearance. I believe that his brief visit to India resuscitated the sub-conscious memories of former lives spent there and that these gave him his wonderful knowledge and insight and his love for and attraction to Eastern life and philosophy.

It is no more pious filial exaggeration on my part to describe him as a genius. He undoubtedly was. He never had an art lesson in his life, yet he would "dash off"—that expression alone accurately describes the process—with amazing skill and celerity sketches and pictures, in oils, water colours or crayons, which were of high artistic merit. He composed and wrote both verse and prose with effortless ease. Never in his whole life did he possess a "study." He had an extraordinary power of concentration and could write in noisy surroundings which would have driven the average author mad. The "Light of Asia" was written partly at a country house in Essex, in a room in which his young children romped the while ; but much of it, and of his numerous other works, was actually written on scraps of paper on the Underground Railway in London

while he was travelling to and from the "Daily Telegraph" office.

Often have I been privileged to transcribe for him such scraps of literature. "Sonny," he would say (I was his youngest son), "copy this out for me," and I would proudly transfer to clean and tidy sheets the golden lines he had scribbled, in his always strong and clear writing, on some soiled and crumpled envelope.

He never wasted time. He learned the Sanskrit alphabet in his early days by writing it out and hanging it over his dressing-table. He used to exhort us always to "use the 'ten minutes' of life." If the family was waiting with him at a railway station we would find, when we took our seats in the train, that while we had all been idling or fussing he had been absorbed in some volume of the Greek, Latin or Oriental classics, with one or more of which his pockets always bulged. He had a wonderfully retentive memory for what really interested him ; and whilst readily forgetting trivialities could repeat, *verbatim*, fine verse which he had learned in boyhood. His disposition was always cheerful and optimistic. "Let your minds be like sundials," he would say, "and only record the sunny hours of life." He read practically everything worth reading, in many languages. His knowledge was encyclopaedic and his conversation a perpetual delight. As an orator he was most eloquent with a flow of exceptionally pure and perfect English, delivered with a singularly pleasing voice.

And yet there was nothing of the pedantic scholar about him He was as simple as a little child ; had a delightful sense of fun and humour ; and would turn readily from his high thoughts and philosophies to enjoy any harmless and witty jokes.

But his most marked characteristic, and the one which I want most to emphasize because it lingers most prominently in my loving memory of him, was his gentleness. I never remember seeing my father really angry and I never heard him utter a malicious, cruel or unkind word. Of course, he

had his faults, perhaps many ; but he was gentle, kind and courteous always to all, in manner, speech and action, and never cross, morose or ill-natured. He loved animals, and taught us from our earliest childhood to be kind and gentle to all living creatures, which he regarded as our "younger brothers."

And, although his thought and understanding were too liberal and catholic for him to conform to any one form of religion, it was this aspect of the Buddhist creed, its gentleness, that specially appealed to him and made him love it beyond all others. Again, in his later years, he was attracted to Japan chiefly as the "land of gentle manners," as he called it, and he rejoiced in the exquisite courtesy of the people in that great country.

Gentleness was the keynote of his character. It is not too much to say of him that his own life was indeed "like soft airs passing by." He had "goodwill to all that lives," and the sweetness of his soul radiated a constant benediction on those of us who were privileged to be in daily and intimate association with him.

His ashes rest in the chapel of University College, Oxford, and the London County Council has recently honoured his memory by affixing a memorial plaque to the house in Bolton Gardens, South Kensington, where he passed his last years of bodily suffering, borne with wonderful patience and fortitude, and where he died in 1904. But I think I am not presumptuous if I claim that my father could have said with Horace *"Exegi monumentum ære perennius."* For, surely, in the "Light of Asia" he has left a jewel of grace and wisdom, which will endure for all time. Not only because its literary skill, and beauty entitles it to the place it has long since achieved among the classics of English poetry, but far more because it enshrines in exquisite English those eternal truths which, though indeed hidden in all the great world religions, shine most clearly and obviously in the glorious and immortal teaching of Gautama.

One has only to reflect that if the Western world had been

Buddhist, instead of,nominally, Christian, there would have been no World War, to realise how inevitable is the immortality of the poem, which so finely portrays the noble and gentle earth life and the divine doctrines of the Buddha.

—Buddhism in England.

THE LATE Mr. S. C. MOOKERJEE, Bar-at-Law

A SHORT LIFE SKETCH.

Mr. S. C. Mookerjee, Bar-at-Law, Vice-President of the Maha Bodhi Society, who passed away on the 24th June, was born in 1868 and belonged to one of the well-known families in Calcutta. He was the eldest son of the late Mr. Sashibhushan Mookerjee, the leading pleader of Bhagalpur at his time and a nephew of the famous W. C. Bonnerjee, a Co-founder and an ex-President of the Indian National Congress. Educated at Calcutta and Oxford, Mr. Mookerjee practised in the High Court of Calcutta as a Barrister for nearly forty years. But Law was not his only occupation. He was a keen and understanding student of Indian history. Dissatisfied with the current trend of Hindu thought and religious worship, he turned a Rationalist and together with the late Mr. N. Chatterjee founded the Indian Rationalistic Society. Further studies in Indian history brought him in touch with Buddhism and was surprised to find that Buddhism, an Indian Religion was so similar to Rationalism in some of its aspects. He began reading more on Buddhism and in 1917 wrote "Rise and Fall of the Hindus" a work of outstanding merit. In his preface Sir P. C. Roy calls it the "book of India's Regeneration". The whole of this little volume appeared in the "Indian Daily News" by instalments and these attracted the notice of the Venerable Dhammapala who invited Mr. Mookerjee to a Waisakha meeting. Ever since then Mr. Mookerjee has been

friend of the Venerable Dhammapala and a constant supporter of the Maha Bodhi Society. He became a Buddhist and worked wholeheartedly for the spread of the Dhamma. He was a regular speaker at the Sunday meetings and wrote numerous articles to the pages of the "*Maha Bodhi*". He often helped in the editorial work of this journal and in all the activities of the Society. His great desire was to write the "History of Buddhism" but before he could undertake this work, he became a victim to heart disease and so ended a life spent in seeking the truth and finally having the satisfaction of discovering it in the All Compassionate Dhamma of the Blessed One.

CONDOLENCE MEETING.

Glowing and eloquent tributes were paid to the memory of the late Mr. Mookerjee at a meeting held in the Buddhist Hall under the Presidency of the Hon. Mr. Justice Manmatha nath Mookerjee. There was a large and distinguished gathering among whom the following were noticed:—Venerable Sri Devamitta Dhammapala, The Hon. Mr. Justice M. N. Mukerji, Dr. D. R. Bhandarkar, Mr. S. C. Mookerjee, I.C.S., Dr. B. M. Barua, Mr. Sachindra Nath Mookerjee, Councillor, K. W. Bonnerjee, Bar-at-Law, Miss Roy, C. C. Bose and many other friends of the deceased. Proceeding commenced with the administration of the five precepts by Revd. Kondañña.

Venerable Dhammapala who was in feeble health spoke a few words of appreciation of the services rendered to the cause of Buddhism by his late friend. He said that he came to know Mr. Mookerjee in 1919 and ever since they were devoted to each other. His death was a great personal loss to him and the loss to the Society was irreparable.

Mr. S. C. Mookerjee, I.C.S., paid his tribute to the memory of his deeply lamented friend and namesake whom he had known for over half a century, as they were born and brought up in the same provincial town and had been in the same school. He re-called some

boyish incidents in which at that early age the deceased had shown his generous and impulsive nature and his utter hatred of all cant and ostentation. The same spirit drove him later on to publish a small book called the "Decline and Fall of the Hindus", written in a crisp and incisive style, in which he forcibly pointed out the degeneration from the time of what he called "the India of the ages, the India of the sages." The speaker advised his young friends in the audience to read this book. The deceased had always a hankering after truth, and was one of the founders of the Rationalistic Society and a frequent contributor to its journal. In later years the same love of truth and the same dislike of cant and ostentation led him to take up the cause of Buddhism. In saying this the speaker did not wish to be misunderstood. The deceased had also a great sympathy with the Brahmo Samaj, and in his will he has expressed a desire for a *sradh* ceremony according to that Samaj. The two things are not incompatible, as a moment's reflection will show. Buddhism is a religion of action, of mercy and enlightenment. To get rid of a fallacy which appears to have crept in various quarters, the speaker once suggested to the deceased that this aspect of Buddhism might be emphasised, and he thought that in that case the movement, purged of all idiosyncrasies as in the case of all old religions in the world, would be enthusiastically taken up. The deceased loved the movement so much that in his will he has left half his property to the Maha Bodhi Society in certain contingencies. The speaker thanked the Society and its popular and able Secretary for sending some *Bhikshus* to the funeral of the deceased, who helped a great deal in spite of the pouring rain.

The deceased lost his father many years ago. He was passionately devoted to his mother and appears to have inherited his literary abilities from her. Some years ago they published a book in Bengali in collaboration, called "Kalyan-pradip", in memory of his nephew Capt. Kalyan Kumar Mukerjee, I.M.S., who lost his life in the Great War. This book

has been very ably written, and is very interesting, and the speaker advised everyone to read it. The historical portion of it, as regards the War in Mesopotamia etc., was written by the deceased who took great pains to make it as accurate as possible.

The deceased died on the day of his mother's death anniversary, and it is said almost at the same time.

Other aspects of his character, such as his child-like simplicity, his love of his motherland, his eagerness to be in touch with all new and noble and freedom-giving ideas, may also be mentioned. The speaker fervently wished that he and all of us could emulate these and the other qualities first mentioned—the generous and impulsive nature, and the utter hatred of all cant and ostentation. He concluded with the beautiful words from the *Rig-Veda* regarding the departed soul :—

यत्ते विश्वमिदं जगन्मनो जगाम दूरकम्,
तत्त आवर्त्तयामसि इह क्षयाय जीवसे ।

"We re-invoke thy spirit that has diffused itself in this whole universe. Come, stay with us, and live in our midst."

And, as regards ourselves, in the words of another writer :—"O Friends that remain! Ye will keep as much of me as ye are able ; kind thoughts of me ; recollections of your mutual joys and sufferings ; recollections of the pardon we gave to each other. You will love all whom I have loved, and me in them."

Dr. D. R. Bhandarkar said :—

I endorse every one of the words that have fallen from the lips of the first speaker. Yes, he has admirably summed up the character of the late S. C. Mookerjee in the two phrases : "Love of truth and hatred of cant". Mookerjee had also something of the sublime in him. They say that progress of science has destroyed hero-worship. But we had a rank rationalist in Mookerjee, and yet he had displayed hero-worship twice in his life. The first hero whom he adored

most was G. K. Gokhale. If the latter personage occupied Mookerjee's house, he refused to take any rent from him. In fact, he did all sorts of service for Gokhale though he was even a little senior to him in age. The second hero he found just a few years ago. He is no less a personage than our revered friend, Anagarika Dharmapala. Many a time Mookerjèe gave me a glowing description of the qualities of the head and heart which Rev. Dharmapala possesses, and we know how ungrudgingly and unflaggingly through the influence of Dharmapala he devoted himself to the cause of the Maha-Bodhi Society. Another characteristic of Mookerjee that has struck me as important is that he combined in himself more than one pair of contrary qualities. To take one instance, he was both childish and childlike. I hear that sometimes he fretted and frowned like a child because he was served with unpalatable dishes. Nevertheless he always showed candour and joy just as would be found in a child alone. But there was just something in him which cannot be properly described and which attracted everybody to him. His childlike simplicity, his obliging nature and his ardent love of truth were so conspicuous that he endeared himself to everybody, so much so indeed that for many months to come our mind will not miss his figure in 7, Ballygunge Circular Road or the Maha-Bodhi Society, though our physical eyes may never see him.

Messrs. Sachindra Nath Mookerjee and C. C. Bose were the other speakers. Mr. P. V. R. Naidu read a poem he had specially composed for the occasion.

The Chairman, Justice Manmathanath Mukerji, in bringing the meeting to a close paid his tribute of respect to the great man whose memory they were all gathered to honour that evening. He said that he knew him for thirty years and it was through him that he came to take interest in Buddhism and the Maha Bodhi Society. Mr. Mookerjee was a just man and a worshipper of truth which endeared him to all who

came in touch with him. He then moved the following resolution which was passed all standing:

"This public meeting held under the auspices of the Maha Bodhi Society places on record its sense of deep sorrow and irreparable loss sustained by the sudden and untimely death of Mr. S. C. Mookerjee, Bar-at-Law, Vice-President, Maha Bodhi Society, whose services to the cause of Buddhism in Bengal are inestimable."

"That a copy of the above resolution be forwarded to his brother." This brought the meeting to a close.

A dāna was given to the bhikkhus and the merits thereof offered to the deceased.

AN APPRECIATION.

"Our S. C. M." has passed on. There was no more sincere friend of the Maha Bodhi Society of India than he. In Mr. S. C. Mookerjee, those of us in the M. B. S. found the most devoted worker ; in him we had the most enthusiastic advocate of the Buddhist cause—in him we found a true loving friend ; and in his death we lost a great source of cheerfulness and encouragement.

From 1925 to 1930, I worked with him in the interest of the M. B. S. Our friendship became more intimate and closer when my dear co-worker Devapriya left for England leaving the M. B. S. and all its activities in my charge. That was in 1928. My work became very heavy with the commencement of the building operation of the Sarnath Vihara. I was often surrounded by bundles of proof and heaps of letters. He would step into my room and say "Bhai, give me some proofs, I will read them for you." During 2 years that followed S. C. M. was my great helper. We had many friends who did much lip service ; but S. C. M. was among the very few who rendered active service to the Society.

He had no belief in any mythological beings so popular among the Hindus. To him, the Buddha was *The Teacher* and Guide of the world. S. C. M. would not listen to any

who spoke of ancient philosophers and Rishis who were of no practical benefit to humanity. In friendly circles, he often challenged his astonished friends to name one Indian who preached what he did and acted according to his teachings as Buddha did. I remember once at a dinner party the late Dr. P. K. Roy spoke unfavourably of the monastic system in Buddhism. S. C. M. grew impatient, and before Dr. Roy finished he began "explaining" which drove the old philosopher to his room. This is an instance to show that S. C. M. was almost a warrior in the defence of his faith which he adopted in his matured age. His love for, and devotion to, the Buddha Dhamma was so great that he at times went beyond the limits of toleration, and did not listen to adverse criticism.

As a friend, S. C. M. was generous, hospitable and endearing. He remained a bachelor all through his life. What he got from his practice at the Bar and from his estate, he spent liberally on his friends and relatives. He was very much attached to his late mother. It was pitiful to see how worried was he about the prolonged illness of his aged mother. His daily visit to the M. B. S. and from there to his mother on his way back to Ballygunj was almost routine work. He was no less attached to the Founder of the M. B. S. When a certain Bhikkhu proved treacherous to the M. B. S., and the Founder wished him to be removed from the Society there was nobody to take the grave responsibility of carrying out his order. S. C. M. acted upon the Founder's instructions, and never hesitated to own the responsibility. "M. B. S. first and the rest after. I would have done anything in the interest of the Society" said he. So he was to the last.

"Our Mookerjee", as the Founder often called him, is no more with us. But somewhere he may be seeking that Enlightenment which inspired his later career. And that he may reach the final goal is the very sincere *Prārthanā* of his Sinhalese brother.

Ceylon, P. P. SIRIWARDHANA.
14-7-32.

BODHISATVA DOCTRINE

Mr. Har Dayal of Delhi, who is in England in these days, has written a very elaborate book entitled "The Bodhisatva Doctrine in Buddhist Literature". The labour bestowed on the subject is prodigious, I have not been able to follow some of his researches but that he has traversed a large number of Buddhist works is apparent from the references and citations he has so copiously made.

One point has always puzzled me in my readings of Buddhist literature and it is this: What survives death to bear the results of Karma in one's life? Opinions differ on the point, some of them I have reproduced in my little pamphlet "Buddhism". I now give below a full quotation from Mr. Har Dayal's recent learned book.

He attempts to show that *"spirit"* survives death which is not properly speaking inter-changeable in point of sense with what is commonly called "soul".

I wish some learned Buddhist Scholar who has studied the subject in Pali, the original literature of Buddhism, would throw more light on the subject to set at rest the controversy.

"It may be asked how a Bodhisatta is reborn and makes spiritual progress during many lives, if there is no "Soul". This difficulty has arisen from the regrettable mistake of translating Atman by the English word 'Soul'. The idea has gained ground that the Buddhistic Philosophers do not believe in 'the Soul' and at the same time teach that a Bodhisattva goes through a long series of rebirths during many aeons. This illogical and absurd position has been the butt of ridicule and criticism. But it is certain that the Mahayanist writers believed in the continuity of personal identity in the most unmistake-

able terms. They identify Gautama Buddha and others with the persons that figure in the stories of his past lives. Thus Buddha says at the end of a story 'I am that Visvantara and that priest was Devadatta'.

The super knowledge (Abhijñā) of Purvenivasānusmrti Jñāna (knowledge of previous existences) would also be an impossible and meaningless acquisition, if the same persons were not the same in each life, and if he did not know and feel that he was the same, just as a normal person is conscious of personal identity in course of his or her life on earth. But it may be asked : "How is this possible, if there is no Soul that survives death?" This relevant question may be answered by declaring once for all that the Buddhist Sanskrit writers teach the existence of the "Soul" in the ordinary sense of the word, but that they deny the existence of 'Spirit' as an immutable, non-composite, unconditioned, nouminal, absolute Substance, exempt from the law of change and causality. Atman should be translated as 'Spirit' and not as "Soul". When the Buddhists condemned and combated the Atman doctrine they meant that they did not believe in the Atman as it was described in the Upanishads and the treatises of the Vedanta system". The author quotes Upanishads to show how Atman is described in them and says :—"But the Buddhists made no exception to the universal law of change and relativity, and then carried on a vigorous polemic against this *Atman—Brahman* doctrine . . . The human "soul", which thinks, feels and wills, does not belong to this category of pure "Spirit", as it is subject to change and experiences, pain and pleasure in this life and after death. This "soul" survives death and represents the principle of personal identity in Non-Buddhist systems. The Buddhists recognise its existence and call it Vijñāna. This term has been translated by the cumbrous and unwieldy word "Consciousness". But it is advisable to interpret it as "Soul". It is distinctly stated in the Pali canon that Vijñāna is that Skandha, which continues to exist after death and enters the mother's womb for the next rebirth (*Mātu kucchim na okkamissatha* &c.)

—"*The Bodhisattva Doctrine in Buddhist Sanskrit Literature*" by Har Dayal, p. 73-74.

SHEO NARAIN.

BUDDHISM IN SIKKIM

KAZI PHAGTSRING.

Very few of the Buddhists of the world know about Buddhists in the State of Sikkim.

Sikkim is one of the 42 Native states of India situated at the foot of the Himalaya mountains in the north east of India. It is the only Buddhist state—the only Mahayana state in the Indian Empire.

The original inhabitants of Sikkim are called Lepchas and the Butias came after. They are all followers of Mahayana Buddhism of the Nigma form in general. They all follow the form of Buddhism as we find in Tibet and Bhutan and the general feature of Buddhism followed in Sikkim is similar to that found in Mahayana Buddhist countries from Nepal to Japan. Of course it may be mentioned beforehand that Buddhism entered into Sikkim from Tibet and the history of Tibetan Buddhism wrongly misnamed by some Western scholars as Lamaism, is now in a more or less degree known to the scholars of the East and the West. Under such circumstances the Sikkimese version of Buddhist history is to be studied in relation to Tibetan history.

It is now well known to you that before the introduction of Buddhism in Tibet the people there had no such civilised system or culture before the 10th Century A.C. Buddhism was introduced into Sikkim when Tibet had just got the initiatory stage of Buddhism when the great mystic saint Padma Sambhava personally visited Sikkim on his way back from Tibet. But credit is due to Gyawa Lhaptsenpa who is venerated as a reincarnated representative of Padma Sambhava and who

went into Sikkim about 3 centuries after Padma Sambhava. Since then the Buddhist monks of Sikkim have preserved Buddhism in the then stage of Buddhistic development and this is why Sikkim, unlike Tibet and Nepal has only one form of Buddhistic culture. It is needless to add here that Buddhism had to change according to its own principle of Anitya or changeàbility, as time and circumstances demanded. As such I am to contradict the notion prevelent amongst some Buddhists of Ceylon and some scholars of East and West that the socalled Lamaism is not Buddhism or that it is black magic.

We have on record some of the historic details of Buddhist history that developed after Gyawa Lhaptsenpa, but it is needless to add them in this short thesis.

I may now say that Buddhism in Sikkim is receiving that great impetus as it should, in the hands of the present ruler, His Highness the Maharaja of Sikkim. The most important fact that may be recorded here is that order issued prohibiting all intoxicant drinks and inflicting corporeal punishment to the persons who drink and also the killing of animals by butchers on Sabbath days throughout the State. This memorable event gives an idea of the movement started in a Mahayana country like Sikkim to bring her on the same, if not greater, standard of morality or practice of Sila as Ceylon, Burma and Siam.

We have in Sikkim the Buddhist Tripitakas, known as Kangyur and Tengyur, the former representing the Tripitaka itself and the latter the various commentaries, original interpretations by various patriarchs of Buddhism like Nagarjuna, Asanga, Padmasambhava and others. The monks of Sikkim also have contributed notably to the development of Buddhist culture in that State.

GLEANINGS

Dr. Suniti Kumar Chatterjee, M.A., D.Litt. writes in *Prabuddha Bharata* :—

It was at the little town of Karong Asem in Eastern Bali that Rabindra Nath Tagore was staying, in the end of August, 1927, as the guest of the local Stedehonder or Prince, the Anak Bgoeng Bogoes Ajilantik ; and I was privileged to be there with him as a member of his party. Knowing that this thing would be of interest to the Balinese Hindus, I had taken with me a set of Pûjâ paraphernalia and other articles connected with the Hindu faith and its ritual. I had to spend a whole morning and an afternoon talking (through the kind offices of Dutch friends interpreting for us) to the Padandus or Brahman priests attached to the Prince's house of things of interest for them and for us. I demonstrated the entire ritual of our Pûjâ ; I repeated the mantras as we use ; I handed down slides of Indian temples (no lantern was available to show them properly), and I had to answer their questions on topics of social interest and on srāddha, on *asaucha* and other matters. The prince, a highly intelligent man who had written an interesting little pamphlet in Roman Malay on the Hinduism of Bali, heard and saw everything and occasionally interposed his questions. After a most interesting day spent in this way, when the evening shadows were closing on the pavilion adjoining a tank where this gathering was held, the Prince abruptly asked me a question : "Enough of the Gods, and srāddha, and archana or worship of Gods, and social order ; what should be man's aim and ideal in life?' and was not at all expected by me ; we were taught to believe that the Indonesian mind was but tongued on the surface on Hindu wave, and that it was magic and pageantry rather than their philosophy and thought that had

their appeal for it. I was both surprised and pleased at this question, after our long and desultory talk and demonstration on the externals of religion. I asked the Prince, however, through the Dutch friend who was interpreting to give us answer to this question put by him ; and he said that the Gods and the worships and other things are only secondary matters—the proper aim of man's life should be to strive for Nirvana.

And the last words of the Prince in his Balinese pronunciation of the Malaya language (which is the Hindustani of Indonesia) is still ringing in my ears: 'Deva deva liduk apu, Nirvana sutu—the Gods do not matter, Nirvana is the sole thing.' I was indeed filled with wonder and pleasure when I saw how in far distant Malaysia the fundamental message of our culture,—that the quest of Nirvana or Moksha is the summun bonum of life—had persisted in the consciousness of the people although they are cut off from India for over a thousand years.

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Wesak Celebration in Bombay.

The thrice-sacred day of the Bhagwan Buddha fell this year on Friday, the 20th May and the Buddha Society had drawn up a suitable Programme extending over three days, i.e., 20th, 21st and 22nd. The programme included novel features of Bhajan and lectures with the help of the magic lanterns on the life of the Bhagwan, devotional meeting including the recitation of the Pancasila and the sacred texts and last but not the least, distribution of sweets to the blind and fruits to the Hospital patients. The programme, had it been carried out in full, would have characterised this year's Jayanti as pre-eminently grand. In this year's president of the meeting the Society made a worthy selection. For Madam Sophia Wadia had already delivered a number of lectures under the auspices of the Society on Buddhism and her personality combined with method of presentation, grasp of the subject and sincerity and

force of expression had already made a mark on the Public of Bombay. While thus everything was being organised and our president in spite of *his* age and health was admirably shouldering the responsibilities of this annual function there was the sudden outbreak of Hindu Muslim Riots and the display of fiercer emotions of human beings in attacking men, women and children had created panic in this otherwise peaceful city and cast a deep gloom on her face with the result that all the plans chalked out for the Jayanti celebrations were rudely shaken. The Society however carried out the major portion of the programme with devotion and loyalty to the compassionate Bhagwan.

In the morning, brothers and sisters assembled in the Vihara, before the Buddha Rupa. Lotuses and roses were presented. Prof. N. K. Bhagwat recited the pançasila and rehearsed sacred Texts and in short explained in Marathi the significance of the thrice sacred day. He was followed by Prof. Phadnis who beautifully explained in English the idea underlying the Dhammachakka with suffering and Nirvana as the two poles. It was a good interpretation put on the wheel of the law. Swami Sarbananda thereon paid his homage to the Bhagwan in a couple of sentences. This brought the morning programme to a close. In the evening there was Bhajan when Mr. and Mrs. Wadia were present. Mrs. Fremy M. Cama had specially come to sing a few devotional songs and it did keep up the religious atmosphere and the frame of mind of the audience. The magic lantern lecture could not be held owing to curfew order in the city.

2ND DAY.

In the morning, the number of audience was a bit improved. The recitation of pancasila, was followed by Mr. Ginwalla's suggestion for meditation on Bhagwan Buddha for two minutes. Immediately the members sat down closing their eyes and meditating upon the Bhagwan. It was truly an inspiring sight! Thereon Prof. Bhagwat explained a few verses

from the Dhammapada and the president requested the members to partake of the refreshment served. In the afternoon, the public meeting was arranged in the cool and shady open under the holy trees of the Ananda Vihara, to relieve the audience from the heat, which had reached perhaps its height on that day. The management were not very hopeful of a good audience, yet by 5-30 ladies and gentlemen began to come in and the prospects appeared bright. There was, however, a sudden dust and wind storm and the clouds lowered in the sky and the signs of rain appeared and threatened to upset the whole seating arrangement, by 6 P.M. the meeting had to be held in the hall as it began to rain accompanied by thunder and lightning. The hall was full and Madam Sophia Wadia delivered for one full hour a truly inspiring lecture on the greatness and sublimity of Lord's teachings. She sang the greatness of the Lord and with the solemn chanting "Om Mani Padme Hum" she created an atmosphere of sublimity and silence. It was indeed a truly devotional congregation. The Jayanti was truly observed and Prof. Bhagwat thanked her on behalf of the Society and the 2nd day's programme was over.

3RD DAY.

On the 3rd day sweets were distributed to the blind boys and fruits were given to the Hospital patients.

For this function Telegraphic and other messages were received from Mr. Natarajan, Mr. Jayakar, Dewan Bahadur H. D. Mehta, Mr. Padhye and others. Special lighting arrangement were made but owing to the gloom of the riots lights were not lit at the express wish of the President.

NOTES AND NEWS

THE LATE MR. S. C. MOOKERJI, BAR-AT-LAW.

Among the few Bengali friends who had whole-heartedly identified themselves with the work of the Maha Bodhi Society, the name of Mr. S. C. Mookerji, who passed away on the 24th June last, stands out as the most prominent. From 1919 when he first came in touch with the Venerable Sri Devamitta Dhammapala, up to the last day of his life, he took a keen and active interest in the activities of the Society. He joined the Society at a time when the Society needed such a faithful Bengali friend and his devotion to the cause was so great that at the time of his death he was the most trusted and devoted colleague of the Venerable Dhammapala. There were many sterling qualities in the character of this fine type of modern Bengali gentleman, but nothing was more prominent than his enthusiasm for the cause he had espoused. Half-heartedness and vacillation were foreign to his nature once he was convinced of a truth. The interest he had evinced in Buddhism was, therefore, not merely academic but religious and endeavoured to live the life as pointed out by the Great Master. A warm friend, a generous giver and utterly sincere in all his actions, he was loved by all his friends. The tributes of respect paid to his memory at the public meeting held in Calcutta bear testimony to the great esteem in which he was held. The passing away of such a noble character is, indeed, a great loss to the Society and it is difficult to find another to fill his place. May he attain the perfect happiness of *Nibbana*.

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THE SECRETARY'S VISIT TO MADRAS.

At the request of Revd. N. Somananda, the Secretary of the Maha Bodhi Society visited the Maha Bodhi centre at

Perambur, Madras, on the 21st June and spent two days at the Maha Bodhi Ashram. He inspected the work done by the contractor and made arrangements to complete certain urgently necessary repairs. During his stay Revd. Somananda delivered a lecture on the "Need of Buddhism in South India" at which he presided. A large number of Madras Buddhists were present to hear the Bhikkhu and make their acquaintance with the Secretary. There are great possibilities of the work in Madras especially among the lower classes who are the victims of high caste tyranny. They are eagerly awaiting a religion in which they will obtain perfect equality with other men. Buddhism is eminently suited for them and being an Indian religion it should certainly make an appeal to the down-trodden. Bhikkhu Somananda is doing what is possible under present circumstances, but if the work is to expand, more workers will be necessary. Expenses to maintain the priest and the establishment at present come to Rs. 50/- per month. Buddhists should make it a point to help the Madras work which is very important from a humanitarian point of view as well. The priest has started a free reading room and books and periodicals may be sent to him at Maha Bodhi Ashram, Perambur, Madras.

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PROTECTION OF ART TREASURES.

It is with much pleasure that we publish in this number the address of our esteemed friend Prof. Roerich to the International Conference for the Protection of Art Treasures. Prof. Roerich has been working strenuously for an agreement among nations for the protection of Art Treasures from destruction during periods of War. With this aim in view he has drafted a pact to be signed by all nations and designed a flag of peace on the lines of the red cross flag to be hoisted on buildings containing art treasures. This is a unique attempt

to safeguard the best products of human endeavour and genius and we heartily support the movement. For centuries Buddhist temples, libraries and statues have been the targets of attack from successive invaders, and had such a pact been in force at that time much of the valuable relics could have been saved from utter destruction. The need for such a pact is even greater to-day ; for, in the event of another world war whole cities are in danger of complete destruction, and the possibility of saving any art treasure is, indeed, very remote. The movement set on foot by Prof. Roerich, has, therefore, not come a day too soon. While it is quite possible that Governments may agree to sign such a pact, we are not so sanguine as to their *observing* it in times of war. We have so many glaring instances of how solemn treaties and words of honour were violated with impunity in the past. Whatever may be their attitude in the case of actual war, it will be a great step forward if such a pact receives at least the moral sanction of different nations of the world.

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ARAKAN MAHA BODHI FUND.

Our notes about the above fund have only succeeded in getting Mr. Chan Htoon Aung to wake up from his slumber. He has been pleased to forward to us a badly got-up pamphlet under the caption "My services to the people of Akyab," written in a manner more appropriate to be in the waste paper basket. Whatever may be Mr. Aung's services to the Arakanese, he cannot escape from his moral responsibility for the fund he is endeavouring to misappropriate. Before talking of his work, it is best for him to discharge the elementary duties of a trustee and then Buddhists will be in a better position to appreciate if he has done really any service to his countrymen.

Will not the Buddhists of Arakan take steps to recover this money?

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Books for the Mulagandhakuti Vihara Library.

The late lamented Mr. S. C. Mookerjee has bequeathed all his religious and philosophical books numbering about 200 to the Maha Bodhi Society and they have been duly handed over to the Society. Mr. Mookerjee's books will be placed in the Mulagandhakuti Vihara Library along with the splendid collection of Rai Bahadur Pandit Sheo Narain. As the library building is now complete we appeal to our generous supporters to send us books and rare manuscripts on Buddhism, so that we may have at Holy Isipatana an ideal Buddhist Library. Lest our well-wishers send copies of books that we may already possess, we would request them to inquire from us before they purchase any books for presentation.

New almirahs have been ordered at a cost of Rs. 800/- and those who wish to donate any of them may please forward the money to the Secretary who will gratefully acknowledge receipt.

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Samaneras' Examination.

The Annual Examination of the International Buddhist Institute was held in June last and all the five Samaneras who sat for the same were successful. One did not appear owing to illness. The following is the order of merit in which they passed :—(1) Samanera Dhammajoti. (2) Samanera Dhammaratana. (3) Samanera Sangharatana. (4) Samanera Buddhappiya. (5) Samanera Dhammaloka. All the Samaneras now preach sermons in Hindi and several of them have made marked progress in their knowledge of this language. This is a good augury for the future of the Maha Bodhi Society work.

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Democratic Siam.

In the course of a single day and without any loss to life or property, save one solitary instance, Siam the only Buddhist

kingdom has wrought a tremendous change in her Government. From an absolute Monarchy she has transformed herself into a constitutional Monarchy, His Majesty the King Prajadipok having, in an statesmanlike manner, accepted the demands of the "People's Party" for a democratic constitution. The revolution was brought about with such consummate skill, the world was taken by surprise. No opposition was possible as every little detail had been arranged beforehand. Few other countries can boast of such a peaceful revolution and Buddhists of the world should be proud of their co-religionists in Siam for maintaining the reputation that Buddhists have always held aloft the ideal of *maitri* and non-injury even in taking such grave and far reaching decisions.

We congratulate His Gracious Majesty and the people of Siam for this happy change in the system of Government and wish them a prosperous and glorious future. May she hold aloft the banner of Buddhism for the happiness of the whole world!

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TELEGRAMS EXCHANGED BETWEEN HIS MAJESTY THE KING OF SIAM AND THE MAHA BODHI SOCIETY.

TELEGRAM SENT TO HIS MAJESTY KING OF SIAM, BANGKOK.

Mahabodhi Society congratulate your Majesty and Siamese Establishment of constitutional monarchy. Long live His Majesty with blessings Lord Buddha.

MAHA BODHI SOCIETY.

Bangkok, Siam.

Appreciating Society's good wishes His Majesty commands me to thank you.

CHAO RHYA MAHADHASA,
Principal Private Secretary.

New Buddhist Journals.

The appearance of any new Buddhist Journal makes us always happy for it is a sign that there are Buddhists who are actively engaged in the spread of the Dhamma in other parts of the Globe.

"Peace" published by the International Buddhist Union of Singapore is an attractive little magazine and is replete with many short but interesting articles.

"Zen", edited by the well-known writer Mr. Dwight Goddard is another nicely got up Journal which has as its aim the elucidation of the Zen Doctrines. World knows yet very little of this mystic school of Buddhism in Japan and we congratulate the Editor for his timely publication.

"Navayana" is a cyclo-styled magazine edited by our friend and co-worker Revd. Mr. Earnest Hunt of Honolulu. It contains such a fine array of interesting articles that we wish the publisher will be in a position to print it from the next issue. Though the name of the magazine is "Navayana", one need not be under the apprehension that the editor intends to give a perverted view of the Dhamma. Mr. Hunt is a genuine Buddhist and we can expect him to keep on to the original teachings of the Master as they are as new and fresh (nava) to-day, as when they were uttered 2500 years ago.

We wish each of these periodicals a career of useful service to the cause of Buddhism.

FINANCIAL

Maha Bodhi Journal.

Statement of Receipts and Expenditure for the month of May, 1932.

Receipts.	Rs.	A.	P.	Expenses.	Rs.	A.	P.
Subscriptions :—				Stamp	65	1	0
at Sarnath	3	11	4	Printing bill	281	8	0
at Calcutta	121	5	0	Miscellaneous	0	8	0
Rs.	125	0	4	Rs.	347	1	0

Statement of Receipts and Expenditure for the month of June, 1932.

Receipts.	Rs.	A.	P.	Expenses.	Rs.	A.	P.
Subscriptions :—				Stamp	27	13	0
at Sarnath	48	13	0	Miscellaneous	0	4	0
at Calcutta	31	6	3				
Rs.	80	3	3	Rs.	28	1	0

Maha Bodhi Society.

Statement of Receipts and Expenditure for the month of May, 1932.

Receipts.	Rs.	A.	P.	Expenses.	Rs.	A.	P.
Sarnath Vihara :—				Sarnath Vihara :—			
Donations	1	8	0	Pay of Durwan ...	12	0	0
S. C. Chowdhury, Burma	20	0	0	Candles, mentles, ghee, Flower, spirit etc. ...	9	15	0
Grant from District Board Benares for Maha Bodhi Pathashala :—February & March	20	0	0	Sarnath Free School :—			
M. B. S. admission fee—				Pay of teachers ...	19	5	0
I. Nishi, Calcutta ...	5	0	0	Soap for boys ...	0	12	0
				Sarnath M. B. S. :—			
				Salaries	116	13	0
				Rly. Fare of Swami Sachidananda and Kesto	22	15	6
Carried over ...	46	8	0	Carried over ...	181	12	6

Statement of Receipts and Expenditure for the month of May, 1932.—(Contd.)

RECEIPTS.

	Rs.	A.	P.
Brought forward ...	46	8	0
R. A. Peries for Waisakha Celebrations	50	0	0
(A. Dharmapala Trust) For Samaneras Expenses for the month of April	250	0	0
Calcutta :			
Book Agency a/c.			
Sales at Sarnath ...	14	2	0
Sales at Calcutta ...	24	6	0
Sarnath Sanghavasa a/c.			
Sarbananda Barua ...	300	0	0
Sarnath Development a/c.			
P. G. Allis	50	0	0
Vihara a/c. Hall rent ...	13	0	0
Charity box	19	14	6
Interest from Sk. A. Ganny for Jan. 1932 ...	250	0	0
Waisakha celebration a/c.	170	8	0
Rs.	**1,188**	**6**	**6**

RECEIPTS.

	Rs.	A.	P.
Brought forward ...	181	12	6
Stationery	4	7	6
Postage	4	11	3
Sarnath Food Expenses ...	120	5	9
Institute Expenses :—			
Salaries	69	0	0
Iron Gate	40	0	0
Stationery, Soap, Books, Slippers, Oil etc. ...	55	1	3
Samaneras trip to Gaya	14	0	0
to Dharamsala ...	27	9	0
to Calcutta ...	5	14	6
Sarnath Garden Expenses :—			
Wages of Coolies and Mali	33	8	0
Mot, Oil etc.	6	1	0
Sarnath Building Expenses :—			
Cement, Bricks, Lime, wire for fencing etc	135	2	3
Coolies	8	0	0
Carpentry Shed Expenses :—			
Coolies	7	13	0
Rajapaksa Upasaka ...	30	0	0
Calcutta			
Book Agency a/c.			
Purchase	73	14	0
Stamp	1	4	0
Charity & donation.			
2 Poor women ...	2	0	0
White Lotus Day Fund	8	0	0
Postage & telegram ...	31	14	9
Repair a/c.	104	6	0
Miscellaneous	34	15	3
Library a/c.	27	14	3
Photo-framing	16	14	0
Durrie	40	1	6
Wesak a/c.	252	8	0
Samaneras a/c. ...	31	12	6
Food a/c.	44	11	0
Train fare & expenses for Secretary & others ...	43	2	0
Salary & allowance.			
Calcutta	117	12	6
Madras	50	8	0
Rs.	**1,624**	**15**	**9**

Statement of Receipts and Expenditure for the month of May, 1932.

RECEIPTS.

	Rs.	A.	P.
Brought forward	1,188	6	6
Rs.	1,188	6	6

EXPENSES.

	Rs.	A.	P.
Brought forward	1,624	15	9
Balrampur	7	2	0
Gaya	40	0	0
Madras a/c. repairs ...	8	2	0
Old Durwan pension ...	5	0	0
Furniture a/c. final ...	56	0	0
Gas Co.'s bill	18	14	9
Corporation Tax for B. house	39	7	6
Thos. Cook & Co. for shipping charge for Package	12	0	0
Rs.	1,811	10	0

Statement of Receipts and Expenditure for the month of June, 1932.

RECEIPTS.

	Rs.	A.	P.
Sarnath Vihara :—			
Donations	0	8	0
(A. Dharmapala Trust) for Samaneras expenses for	250	0	0
Custom Duty paid on a parcel received ...	100	0	0
Book Agency a/c.			
Sales at Sarnath ...	12	14	0
,, at Calcutta ...	12	10	0
M. B. S. a/c.			
P. C. V. Rajan for Admission fee ...	5	0	0
Carried over ...	381	0	0

EXPENSES.

	Rs.	A.	P.
Sarnath Vihara :—			
Pay of Durwan ...	12	0	0
Polish, Mentle etc. ...	2	11	0
Sarnath M. B. S. :—			
Salary	60	0	0
Postage & Telegram ...	11	7	9
Rly. fare to Calcutta ...	16	0	0
K. Sriniwasa from Gaya	6	12	0
Secretary's train fare etc. to Calcutta ...	10	8	3
Madras Expenses ...	50	8	0
Balrampur Expenses ...	7	2	0
Gaya Expenses :—			
Balance of W. Celebration	8	0	0
Pay of teachers ...	26	0	0
Servant	7	0	0
Allowance of Priest ...	30	0	0
Curtain	3	0	0
Watch	2	0	0
Trip to Sankhassa ...	8	0	0
Legal charges at Sankhassa	7	0	0
Carpentry Shed Expenses :—			
Coolies	1	6	0
Rajapaksa Upasaka ...	30	0	0
Carried over ...	299	7	0

Statement of Receipts and Expenditure for the month of June, 1932.—(Contd.)

RECEIPTS.

	Rs.	A.	P.
Brought forward ...	381	0	0
Vihara a/c. Hall rent ...	5	0	0
House rent for June ...	82	8	0
Interest for Sk. Abdul Gunny for Feb. ...	250	0	0
For March (on a/c.)	190	0	0
Wesak a/c.	35	0	0
Rs.	943	8	0

EXPENSES.

	Rs.	A.	P.
Brought forward ...	299	7	0
Sarnath Garden Expenses :—			
Wages of Coolies and Mali	35	0	0
Seeds Oil etc. ...	4	7	6
Sarnath Building Expenses :—			
Bricks, lime, cement, etc.	78	8	9
Coolies	39	6	0
Paid to Contractor in part payment of the Library building cost ...	2,000	0	0
Sarnath Institute Expenses :—			
Salaries	35	0	0
Rly. fare sent to Dharmasala ...	25	4	0
Stationery Books, Towel, Soap, oil etc. ...	28	5	3
Sarnath Food Expenses ...	93	0	3
Book Agency a/c.			
Purchase	7	13	0
Stamp	0	14	0
Charity to 2 Poor women	4	0	0
Postage & Telegrams ...	24	11	0
Repair a/c.	83	8	0
Miscellaneous	30	3	3
Library a/c.	3	12	0
Dr. J. Ganguli for medicine	30	10	0
Matilal Banerjee for furniture	15	0	0
Train fare etc. to Benares	14	11	0
Wimalananda a/c. ...	3	3	0
Rajapaksha Upasaka for train fare etc. ...	11	0	0
Salary & allowance ...	76	0	0
Food a/c.	30	0	0
Old Durwan's pension ...	5	0	0
Gas Co.'s bill	16	2	0
Telephone bill	20	6	5
Corporation tax for B. house	19	11	9
Wesak a/c.	26	10	0
Electric bill	42	9	9
Madras a/c.			
Repairs	100	0	0
Rev. Somananda advance	15	0	0
Secretary's Madras trip ...	122	15	6
Rs.	3,342	3	5



THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 40.] **SEPTEMBER, B. E. 2476 / C. E. 1932** **[No. 9.**

THE FIRST ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

At the request of a large number of friends who desire to take part in the above function, the celebration has been postponed till the third week of December. This being a holiday period, it is more convenient for visitors from Buddhist countries to visit India. The programme, as announced, will consist of a Buddhist convention, Procession, Mela and Exhibition. The Holiest of the Holy Relics of the Lord Buddha which were kept enshrined within a stupa at Taxila for 20 centuries and were presented to the Maha Bodhi Society by the Government of India, will be exhibited for worship.

DO NOT FAIL TO VISIT THE HOLY PLACES AND TAKE PART IN THIS GREAT FESTIVAL.

THE RELIGION OF WISDOM

By the Ven'ble Sri Devamitta Dhammapala.

(Continued from page 345 of the last issue)

The Pañcattaya Sutta of the Majjhima Nikāya and the Brahmajāla Sutta of the Digha Nikāya describe the various theories held by different schools of Metaphysics. The Malunkyaputta and the Vacchagotta Suttas of the Majjhima, the Kevadda Sutta of the Digha, and two suttas in the Udāna may be profitably studied by the student of Indian religions.

There were certain Brahmans who went by the names of Pacchābhumakā, Kamandalukâ, Sevala Mālika, Udakarohakā, Aggi paricarikā, who preached that they have the power to send all dead people to heaven. For particulars see the Gāmini Samyutta, Samyutta Nikāya.

There were at the time when the Blessed One began to turn the wheel of the Law of Righteousness six well-known teachers respected by the community—to wit Purāna Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakuda Kaccāyana, Sanjaya Belattiputta, Nigantha Nātaputta.

Purāna Kassapa proclaimed his doctrine as follows: There is no sin in killing, stealing, committing adultery, telling lies, or causing others to do these acts. Neither is there any merit in doing charitable deeds, neither is there any increase of merit in speaking truth, in self control or mastery of senses.

Makkhali Gosala taught: Without cause, or reason human beings become depraved, without cause human beings become good. Human effort has nothing to do with one's progress. There is no such thing as human effort, or energy or strength. All living beings come into existence without these principles. Men, animals, gods, nāgas, mendicants, demons, they come into existence with no will of their own. Both fools and the wise all go through a course of transmigrations for 84000 aeons,

thereafter they cease to exist. Fools think they can alter the predestined course and do penance and practise virtues, but their effort is vain.

Ajita Kesakambala taught his followers that the human being is composed of four elements. When he dies the earth element in him goes to the earth, the fluid element to the water, the heat to the fire, the windy to the air and his sense organs pass into space. The offering of gifts is the talk of fools. It is a lie when men say there is merit therein. Fools and the wise after death are annihilated.

Pakuda Kaccāyana taught his followers that there are seven principles uncreated. They remain permanent throughout, *viz.*, earth, water, fire and air, the feeling of happiness and pain, and the soul. There is neither slayer nor causer of slaying, hearer or speaker, knower or explainer. When one with a sharp sword cleaves a head in twain, no one thereby deprives any one of life, a sword has only entered the space between the seven substances.

Niganta Nataputta taught that a man is restrained with a fourfold restraint. He guards himself from drinking cold water, he avoids evil.

Sanjaya Belattiputta taught that by going to answer questions one commits evil. Silence is the best. It only causes perplexity to the mind, therefore, profess ignorance and say I do not know whenever any question is asked.

Naked asceticism, metaphysical discussions, speculations about the future, past and present, ritualistic observances, propitiating the devas by offering blood sacrifices of animals killed in the great sacrificial halls at the king's expense to avert evil by the Brahmanical priests, water Baptists and prayer makers, who send dead men's souls to heaven ; these were the agencies that were employed by ascetics, Brahmans, wandering paribbājakas, etc. Only one class of ascetics called the Jatilas, who kept the sacred fire, accepted the doctrine of karma. The social doctrine of caste that the Brahman was superior to the

Kshattriya, Vaishya and Sudra was popularly accepted without a protest.

Into the arena of religious combatants the Blessed One, The Holy Tathagata, in the rolè of a Physician, Surgeon, King of Righteousness, and of a Fisherman with a net enters to proclaim a New Doctrine—the ethics of the perfect life of the Brahmachari—The Four Noble Truths, the Seven Principles of Enlightenment, the Four Principles of Progress, the Eightfold Path, the root causes of an unending evolution, the Twenty-four principles of Causality, the law of cosmic metabolism, from the atom to the highest heavens ; the existence of sorrow, and the complete unattachment to things, objective and subjective in the realm of sensual pleasures, in the world of superior Gods called Brahma, and in the formless states where only mind exists.

The Buddha set aside speculative metaphysics of the Whence, Whither and What am I, and substituted the doctrines of Karma and Universal love. Where discord existed He introduced the ethics of Harmony and Peace. The pride of birth of the caste Brahman was condemned and a super chivalrous doctrine of forgiving patience was enunciated. He brought into existence a spiritualised Army of Bhikkhus trained according to the ethics of Aryan discipline to take the place of the disorganised rabble of undisciplined ascetics. Constructiveness was substituted in place of Destructiveness. Dogmatism gave place to analysis. Domestic inactivity was condemned as an ignoble doctrine, and a ceaseless activity in the development of meritorious thoughts was emphasised as the only way for the realization of a purified wisdom where anger, passionate lusts, and foolishness are destroyed for ever. Other Saviours came preaching a doctrine of destruction and denomination and an eternal hell, the Tathagata came to save those that were in sorrow and suffering. The merciful saviour seeks and saves. For six years he went through every imaginable form of austerity, having given up the pleasures which every human being seeks. He loved every living being. He wanted no worship in return except that earnest

people will only follow the path which He had discovered through great suffering.

The Blessed One found a disorganised rabble of ascetics, each one asserting that his view is only correct, all else wrong. Scepticism was a pure dominating element in social life. It was truly a case of blind leading the blind ; and the Buddha related the story how a company of blind men described what an elephant is like. Into this chaotic society the Blessed One introduced His band of disciples neatly clad in yellow garb, thoroughly disciplined, well taught in morality and ready for service in the spirit of perfect humility who preached to the people in their own language. His sweetly melodious and vibrant voice, his perfectly symmetrical body, his golden complexion, his orange coloured robe, these were all attractions.

All the unhappiness that we see in the world, all the strife that we witness between son and father, between mother and daughter, between brother and brother, between sister and sister, between Brahman and Brahman, between King and King, between tribe and tribe, between nation and nation may be traced to the root cause of ahamkāra. It is begotten of tanhā, māna and diṭṭhi. Happiness is inachievable in this world so long as these evil principles are active. Tanhā is produced by sense operations. Tanhā is thirsting for and coveting worldly things. Māna is overweening pride, and diṭṭhi is a wrong and one-sided view of Truth.

People untrained in science believe in a permanent invisible animistic phantom residing somewhere in the body. Some call it Jíva, others call it atman. They believe that the feeling I am, this is mine, emanates from the atman. Ascetics in the forest, living in solitude, in fasting and prayer, get their sense organs sublimated. They experience certain sensations and they attribute it to the phantom within, and they call it " I am". They attribute the sensations and perceptions experienced through either one of the changing sense organs, *viz.*, eye, ear, nose, tongue, body and mind, to the indiscoverable, hidden something which they name ātman. They also found an

exterior agent in the form of a deity. The deity expanded according to the expansion of the individual's sensations and apperceptions. Each one finds his god in a burning bush. The sights seen, the sounds heard, the feelings experienced, the thoughts created, are all due, he thinks to the inner man. It is not the eye that sees but the soul within, that is the ātman, in this wise was metaphysics born. India is the birth place and the breeding ground of metaphysics. The ātman idea produced asceticism. They said it is not the eye that sees but the soul within, if this is so, the Buddha said, then the blind sees better.

The Buddha took the living man as a whole and He traced the sense feelings of pleasures and their opposites to the contact produced by the association of one of the (āyatanas) sense organs to its corresponding object. The eye sees an object, the ear hears, the nose smells, the tongue tastes, the body feels the contact with another body, and the mind being immaterial can perceive through its own activity. If there was no object brought before the eye, the eye consciousness would not operate. When the three unite contact is produced. By contact feeling is produced, feeling produces tanhá, thirst or craving, this tanhá produces upádâna, clinging, and the clinging is due either to one of the four agencies, viz., the belief in an atman, in the efficacy of austerities and bodily penances, in the enjoyment of material pleasures, in the acceptance of unscientific views. Upādāna operates in the realms of sense pleasures in the world of the personal god, or in the world of pure spirit. The Buddha did not look to any personality inside or to an animistic phantom outside of the six senses for the solution of the problem of happiness. He said once to a spiritual being, that in this one fathom long body is to be found the end of all pain and sorrow. He therefore taught that one should control the eye and not allow it to be controlled by sights, control the ear and let not sounds control it, control the nose and let not smells control it, control the tongue and let it not be controlled by taste, control the body and let it

not be controlled by other bodies that come in contact therewith, control the mind and let it not be controlled by apperceptions. There would then be no karma-creating cognitions born. Cognitions are dependent on the (āyatanas) sense organs. By analysing the body the Blessed One found it was a compound of five (skandhas) aggregates and named it the body, feelings, perceptions, ideations and cognitions. The body was analysed and found that it is a resultant compound of ever changing solids, liquids, heat, and wind ; and that in the living being are found the root elements of solids, liquids, heat, wind, consciousness and space. These changing agents constituted the human form. The living organism through the eye, ear, nose, tongue, body and mind, feels, perceives, generates ideas and provokes cognitions. These are momentarily changing. The Buddha was the first to proclaim that there is no such thing as an indestructible atom. That the so-called atom was undergoing slow changes imperceptible to the naked eye, and Europe discovered this great truth only a few years ago. The unscientific view of a permanent atom gave rise to the animistic idea of a permanent soul and the permanent soul became the totem of sectarians. This horrid idea gave rise to Egoism ; and the Ego totem the Tathâgata proclaimed was a phantom, the creation of hallucination of unbalanced minds. He said: "Bhikkhus, the body is changing, and the feelings based on the six āyatanas are changing, the eye is changing, forms are changing, perceptions are changing, ideations are changing, cognitions are changing, the earthy substances are changing, watery substances are changing, fiery substances are changing, the atmospheric agencies are changing. Change produces eventually sorrow. A thing is born, continues to exist for a time, and then decays and dies. Metabolic change produces sorrow, grief, despair, lamentations, etc. Now Bhikkhus that which is subject to change, and producing eventually either suffering or sorrow could that be called: this is Me, this I am, and this is my unchanging soul?"

Man clings to the five skandhas. The continuous re-

appearances of the five skandhas produce misery. The sensualist loveth the body, the fatalist tortures it. The seeker after happiness adopts the Middle Path.

The changing skandhas experience pain and pleasure according to actions, deeds and thoughts. Good actions, good words and good thoughts are called good Karma. Bad actions, bad words and bad thoughts are called bad Karma. Karma is the creative force working in each individual. The other great Truth that the Tathagata discovered is the great law of Cause and Effect. Nothing is permanent, nothing can be annihilated. We reap what we had previously sown, and we are always preparing the soil to sow fresh seeds. Produce a Cause and the Effect must necessarily follow. This universal law which the Tathagata discovered on the full-moon of Vaisakha at Buddha Gaya 2521 years ago is called the Pratitya Samutpāda, the law of interdependent causation based on the twelve Nidānas first of which is Ignorance. Ignorance is the cause of our miseries. It prevents each one from enjoying happiness. Not to know the scientific comprehension of Truth is Ignorance ; not to know the root causes of rebirth is Ignorance, not to know the working of the 24 Causal laws is Ignorance.

Buddha's doctrine is not a metaphysic but a verifiable science of psychological analysis—a Vibhajjavāda. Its truth can only be realized by him who leads a life of purifying activity. He who has a clean heart he is pure, his heart becomes radiant. He who has an impure heart is contaminated. The Blessed One advised the Kshatriyas of Kālāma not to accept the aid of books, revelations, of external saviours, of logic, of traditions, of saints in order to discover truth. The Blessed One appeared to proclaim the latent potentialities of the human being, to show the Path which He discovered by His efforts and by self abnegation, leading to infinite happiness.

To suppress the individuality of the human being was not His purpose. He discovered by His omniscient Wisdom, by His divine insight surpassing that of gods, that man was not created by any god or Lord, that he has had no beginning

and is without end, and all that is needed was to improve his animal nature by a process of ethico-psychological discipline, which will tend to annihilate the causes that lead to psychical and moral degeneracy.

The life of the Blessed One was one of absolute love to every living creature ; He never uttered a word in anger, nor did he utter a vain and unprofitable word during the long period of 45 years of his ministry ; and He passed away into the blessedness of ineffable Nirvāna in His eightieth year. His unparalleled life was Truth itself, therefore was His body called the Body of Truth, and that the words that He spoke were founded on Truth.

Man is only personified Thought. What he thinks that he becomes. Therefore did the Blessed One utter the gāthā:

Mano pubbangamā dhammā
Mano seṭṭhā mano mayā
Manasā ce paduṭṭhena
Bhāsati vā karoti vā
Tato nan dukkham anveti
Cakkam va vahato padam.

Mind precedes sensations, apperceptions and volitions. Mind is chief. With an evil heart if one speaks or acts, sorrow will follow him as the wheels of the cart follow the feet of the ox.

Therefore did He enunciate the principles of psychical discipline for the sublimation of the heart and the seats of the sense organs. He found that man is the result of his own Karma which he had accumulated by his cognitions, ideations and feelings, and that when the mind ceases to create sankhāras, and divested of trishnaic cravings, Nirvāna is won ; and the purification of the mind could not be achieved till man changes his old pagan and ignoble habits. The body goes into dissolution at the culmination of life ; but his nāma gotra, his feelings, his apperceptions, his ideations, his cognitions do not go into dissolution. They are re-individualised by the force of psychic energy in a new nama-rupa which is called rebirth. This process continues on like a flowing river from life to life,

aeon to aeon unceasingly. Cessation comes only when the mind realizes the Four Noble Truths. Man is a social unit. His actions, his words, his thoughts are his best judges. The Blessed One emphasised this important psychological truth and showed the noble eightfold path whereby the human being who conforms to the noble discipline may escape rebirth. He showed the four stages of holiness whereby one may gradually ascend to the summits of perfection either in this very life, on this earth as an Arhat, or as an Anāgami without again returning to this earth in the next birth, in the Brahma world, or as a Sakadāgāmi returning to this earth only once, or as a Sotāpatti returning to this earth seven times, or three times or once. He formulated a scheme of salvation for the benefit of those who desired to walk in the Noble Path.

To walk in the Sotapatti path the aspirant is required to observe strictly the five precepts, to have faith in the Buddha as His Teacher, not look to extraneous aid, to fulfil the ten pāramitas, to study one of the five Nikayas in the Sutta Pitaka with its commentary, to exert and destroy three fetters called Sañyojanas, viz., (sakkāya diṭṭhi, vicikicchā, silabbataparāmāsa) (1) the wrong view that inside the body there is a permanent soul ; (2) doubting as to the existence of a future world, the effect of Karma, the existence of the Buddha, His Dharma and His holy disciples, and the law of evolution ; (3) that ascetic austerities are necessary for salvation. Any human being may follow the Sotāpatti path, whether a householder or a Bhikkhu.

The second or the Sakadāgāmi Path is similar to the Sotāpatti except that he has to exert to destroy two more Sañyojana fetters, viz., (kāmarāga and paṭigha) the desire for sensual pleasures and exhibition of anger, ill-will, hatred. The third path of the Anāgāmi is only for those who wish to follow the celibate life of the Brahmachari. A householder who walks in the Anāgāmi path is called a lay-Brahmachari. He must completely destroy the above five sañyojana fetters, viz., three sañyojanas of the Sotāpatti, and the two sañyojanas of the

Sakadāgāmi. If he succeeds he does not return again to this earth ; but takes birth in the pure abodes of the anāgāmi Gods—called Suddhāvāsa Brahmaloka.

The Arhat path is only for the perfect Brahmacāri Bhikkhus. They have to destroy all the ten fetters namely, desire for birth in heaven in a bodily form, or in the unbodily form, destroy pride and vanity completely, and ignorance plus the five fetters of the Anāgāmi. But there is a tradition that Arhatship cannot be realized now. Inasmuch as to say that people of today have not the strength to destroy the desire for heaven, or give up pride and conceit and become wise. But there is hope for all to walk in one of the three paths, either as Sotāpatti, or Sakadagami or Anāgāmi. Here is religion, here is the opportunity, here is the effort, here is the forest for the strenuous virile human being who wish to be a fully developed Aryan.

England, India and the United States are the fields for sowing the seeds of saintliness and human perfection. India by nature is the fertile soil for sowing the seeds of holiness. Association is an important element for the development of spirituality. England has been in touch with India and Buddhist countries for nearly 150 years. By her Karma she is now foremost in the world. Her children are dying by the million for a sublime idea. She wishes to give freedom for the smaller nations. Why should not her own children become free?

The Buddha lying down between the sāla trees at Kusinara to attain the anupadisesa nibbāna dhātu passed away facing towards the West. He obtained Wisdom at Buddha Gaya facing the East. For two thousand five hundred years Buddha reigned supreme in Asia ; the next two thousand and five hundred years will not the Western world receive the divine ambrosia of the all merciful Buddha, and from the Western sky and from a hundred million hearts send forth the resonant vibrations of love to all creatures East, West, North, South and from "millions of censors, to use the words of an English author who loves the Buddha, not made by the hand of man, the sweet fragrance of inexhaustible incense".

RELIGIOUS LIFE IN THE FAR EAST

By Sir Hari Singh Gour, M.A., D.Litt ; D.C.L. ; LL.D. ; M.L.A.
Author of "The Spirit of Buddhism"

My recent visit to the Far East gave me an opportunity to study the religious life at close quarters in all countries in the Far East, Japan, Korea, Manchuria and China. Nominally all these countries are, reputed to be Buddhists ; but their Buddhism is merely a figure of speech, for in the two great Buddhist countries China and Japan such Buddhism as exists is either overlaid by or supplemented if not obscured by local cults, Taoism in China and Shintoism in Japan. Neither is spoken of by the people as distinct religions and neither is, at any rate antagonistic to Buddhism from which they have absorbed their tenets and philosophy.

The Japanese people possess no strong religious instinct. They have relegated all religions to the background of their mental horizon. As I once remarked, to an academic audience in Tokyo, the Religion of Japan is Japan. This statement was broadcasted throughout the Empire and the press acclaimed it as a very real summary of the Japanese mind. The Japanese of today belong to a young nation arising out of the ashes of old medaevalism which became dead and buried with the Restoration in 1868. Meiji was then the Emperor and he is justly acclaimed as the founder of New Japan. He not only put an end to feudalism ; but also to Buddhism as a State religion. It gave Buddhism in Japan a rude shock from which, however, it soon recovered, thanks to the devotion of the people who have since rallied to its support, endowing its shrines by their votive offerings and otherwise subsidizing its schools and monasteries. With the passing of Buddhism as the State religion of Japan, Shintoism has been acknowledged as the State religion, though Shintoism is merely a cult and not a creed, consisting as it does of the worship of the King and

the ancestors, and other notabilities who have been canonized since their demise and to whom are dedicated certain shrines which were partitioned off from those which had previously been Buddhist. Shintoism and Buddhism have thus become two great creeds of Japan, but the populace do not discern any difference between them and pay homage and make their offerings to both. Shintoism appeals to the patriotic instincts of the people, since it was their old religion before the introduction of Buddhism *via* Korea in the sixth century A.D. Shintoism is more spectacular and naturally appeals to the people who employ its priests to cast their future, cure their ailments by the employment of incantations and charms and to whom the spirit of the mighty dead and the revered ancestors offers the solatium they need in their passage through life and in their craving for a happy and undying hereafter. The Shinto shrines are, therefore, the relics of an old indigenous faith, against which Gautama Buddha inveighed, and which substitutes salvation by grace for salvation by merit, prayer for service, the intermediation of priests for a direct route unhampered by fasting and penances, self-immolation and sacrifices all of which do away with the practice of virtue as a beaten track to an assured Nirvana.

English speaking foreigners who pay a visit to the Far East are often misled as to the hold of Christianity from the fact that they come in frequent and often intimate contact with Chinese and Japanese Christians ; but this is because the English knowing gentlemen in both countries are the product of missionary effort and naturally find situations in which they come in close contact with the English speaking tourist. The guides, hotel runners and port officers and gentlemen connected with the English press in these countries are naturally drawn from this class ; but their number is small, while their creed is as superficial as their attire which they don and doff according to necessity.

As is well-known Christianity was banned from the island kingdom until the Restoration when the interdict was removed.

An influx of missionaries followed but according to the latest census there were but 248,000 Christians in Japan. I met an influential committee sent out from America to study the future of that religion in the Orient. I had frequent discussions with several of its members and they agreed with me that Christianity had failed to obtain a foothold in Asia and is never likely to displace Buddhism of which the Christian missionaries spoke with utmost respect as a religion which had stood the test of Science to the study of which the West were beginning to give their earnest attention.

I explained to them as I did to the large audiences to which I was privileged to speak on the subject that the Buddhism that the Master had taught was a pure rationalism which admitted of no formalism which was foreign to his creed, and I suggested that as both Christianity and Islam had recently held all world conferences, Buddhism which was the oldest missionary religion should do the same—a suggestion which was taken up by several prominent Buddhists as one deserving of their earnest endeavour.

The Buddhism of Japan belongs to the Mahayana school, and I found everywhere its *Zen* sect in great vogue. Societies for the practice of Yoga were being multiplied in every town, and even persons with a scholarly equipment or turn of mind were found everywhere indulging in quaint contortions of the body which they said was *Yoga*, the practice of which would unveil all mystery of the Universe.

Apart from these societies the Buddhist shrines which are numerous in every town and hamlet have become temples of the deity—the deity concerned being Buddha whose image in wood or bronze surrounded by ghastly figures of satyrs, dragons and other figurative beings with blood-shot eyes and frightful faces form the stock-in-trade of the attendant priests who chant hymns and prayers and strike gongs and cymbals to rouse the grotesque monsters and attend to the worshippers' want as they file past.

Japan has one or two Buddhist Universities which prepare

students for the Church. I happened to visit one of them, but my visit was too short to enable me to collect such materials as I should have liked to have done regarding the curriculum and the course of studies of which, however, I was given an account which I have since supplemented for myself by perusal of the published books.

The impression left on my mind regarding the religious life in Japan is that while Japan has definitely refused Christianity, its Buddhism is a latter-day product which marks the decadence of the pure and undefiled teaching which the Master imparted, but which, I fear was far too cold and unattractive to pass into a popular creed.

But as I have stated in my published work, this fact had not escaped the eye of the Founder who had provided milk for the babe and meat for the grownups but the two have long since become inextricably blended into a jargon which have secured to Buddhism some of its popularity and not a little of its appeal to diverse races and men of diverse minds.

I have elsewhere written that the new age needs a new religion, and Buddhism with its long and honourable tradition might yet once more regain its prestine strength and purity, but it is merely an aspiration and a hope so far as the Buddhist Asia of today is concerned.

I have devoted some space to Japan, and left myself very little for the three other countries I visited. Nor is it perhaps necessary, since there is nothing very striking to record about the condition of that religion in Korea, Manchuria and China, where, however, I found Christianity better represented, but the Buddhist Koreans and Chinese scholars assured me that most of the Christians I had come across were "rice Christians" a term applied to those who had yielded to conversion because it had brought grist to their mills. But whether it is so or not I found the Buddhists of China even more corrupt than those of Japan but corruption could not go further than what I saw in Penang where a "Serpents' Temple" is on the travellers' beat, and in which with the image of Buddha and his mother

"Maya Devi", one sees a hundred odd serpents, live ones, adorning every nook and corner even the top of the clock as their guardian attendants. These sluggish green vipers are worshipped as living Satyrs that protect and chastise men according to their merits judged by the monetary offerings to the temple in which the visitors are requested to sign their names and note their donations and no one escapes from this den which is miscalled a temple. But this is fortunately an exception, but it is an exception which symbolizes in an aggravated form the blending of animism with a pure creed betokening the ultimate fate of all creeds, however, exalted and howmuchsoever pure.

GEOGRAPHICAL REFERENCES IN THE BODHISATTVAVADANA-KALPALATA

[BY DR. B. C. LAW, M.A., B.L., Ph.D.]

The Bodhisattvāvadāna-kalpalatā was written by Mahākavi Kṣemendra of Kashmir in the 11th century A.D. Some hold that he flourished in the 5th century A.D. This work is held in high respect by the Tibetans. It is a collection of 107 legends* about the Bodhisattvas edited, for the first time, for the Asiatic Society of Bengal with Tibetan and Sanskrit versions side by side by the celebrated Tibetan Explorer, Rai Bahadur Sarat Ch. Das and Paṇḍit Harimohan Vidyābhūṣana. We have attempted here to bring together geographical data as can be gathered from this voluminous work.

In the 1st Pallava we read that Prabhāvati was a city adorned with houses made up of gold (śl. 4).

Sāketa was adorned with domes (3rd pallava, śl. 2). Pūrvavideha, Godāniya, Uttarakuru and the Mount Meru are

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* Kṣemendra's son Somendra added one legend to his father's collection.

mentioned to have been brought under the control of King Māndhātā (4th P. 48, 50, 71). To the north of the Himālayas was the city named Bhadraśīlā ruled by a King named Chandraprabhā (5th pallava, 2 & 6). At the foot of the mountain named Gandhamādana which was visited by the Buddha with Nanda (96) there lived a Brahmin named Raudrākṣa (5th P. 31 & 25). Ratnadīpa and Vadaradīpa are the two countries where both ordinary and excellent gems were available (6th P. 48 & 63). Merchants of Śrāvastī went to Ceylon to trade after crossing the sea (7th P. 50). In the city of Śrāvastī a poor Brahmin named Svastika took to cultivation to earn his livelihood (61 P. 2). It is mentioned in the 6th P. 3, 79 P. 2, 82 P. 2, 93 P. 2, 94 P. 2 that in Śrāvastī the Buddha gave religious instructions to the citizens whose darkness of ignorance was thereby dispelled. Mention is made of a country named Khaṇḍidīpa burnt by the King of Kaliṅga (8th P. 27). In the city of Kośala King Hiraṇyavarmā imposed a fine on a brahmin named Kapila (52 P. 20). In the city of Mithilā in Videha there was a King named Puṣpadeva who had two pious sons, Candra and Sūrya (83 P. 9). Vandhumatī and Valgumatī are the two cities mentioned in the 27th (54) and 39th (2) Pallavas to have been visited by Buddha Vipassi and Gautama Buddha. There are references to many other towns, cities, countries, etc., some of which are difficult to be identified, *e.g.*, Kanaka city like Amarāvaī (42 P. 4), Mahendravatī city (54 P. 4), Sarvāvatī city, rich and prosperous (55 P. 4), Hiṅgumardana city (56 P. 2), Puṇyavatī city (58 P. 4), Vālokṣa country (57 P.—6), Kukkula mountain (64 P.—262), Ajapatha mountain (64 P. 264), Khādīra mountain (64 P. 270), Ekadhāra (64 P. 266), Vajraka (64 P. 267), Yantra (64 P. 272), Tuṅgā river (Ibid. 275), Rodinī (Ibid. 276), Hāsinī river (Ibid. 277), Dīpavatī city, the birth place of Dīpaṅkara Buddha (89 P. 75), Sivavatī city ruled by King Sivi (91 P. 6), Vajravatī (103 P. 4), Kāñcanapura ruled by Jīmūtaketu (108 P. 2), Prabhāvatī city ruled by King Prabhāsa (100 P. 5), Vindhya mountain adorned with flowers (1st p. 31), City of Arishṭha ruled by King Śrīsena

(2nd P. 2 & 3), Hastināpura, capital of the Kuru Kings (3rd P. 116, 64 P. 9), Bārāṇasī on the Ganges, (6th P. 31 & 32 ; 7th P. 81) ; 14th P. 20 ; 79 P. 34 ; 90 P. 20 ; 92 P. 10). Rājagṛha (8 P. 2 ; 88 P. 2), Kapilavāstu (11 P. 2), Kosala (11 P. 20), Vākuḍa country (11 P. 119), Jetavana (13 P. 14, 17 P. 2), Kuśīurī belonging to the Mallas (15 P. 2), Ganges (16 P. 2), Madhyadesa and Uttarāpatha ruled by Kings Vāsabha and Dhanasammata (16th P. 19), Vaisālikas, inhabitants of Visālā or Vaisālī who made the rule that daughters should be enjoyed by gaṇas and hence they should not be married (20 P. 38), Kiṣkindhyā mountain (24 P. 19), Nirañjanī river (25 P. 28), Campā ruled by King Potala (27 P. 3), Pāṭaliputra ruled by a virtuous King named Purandara (31 P. 3, 73 P. 2, 69 P. 2, 59 P. 2), Kaliṅga ruled by the powerful King Aśoka (32 P. 3), Puṣkarāvatī (32 P. 40), Kausāmbī ruled by the Vatsa King Udayana (35 P. 3), Śurvāraka (36 P. 3), Raurūka ruled by a famous King Udrāyana (40 P. 4), Gṛdhrakūṭa (50 P. 12), Utpalāvatī inhabited by a prostitute who was a philanthropist (51 P. 6), Takṣasīlā belonging to King Kuñjarakarṇa, Kunāla was sent to conquer it (59 P. 59), Kāśipura (65 P. 8), Kāmpilya in the kingdom of Pañcāla ruled by a virtuous King Satyarata (66 P. 4) and also ruled by Brahmadatta (68 P. 9), Kāśmīra where Mādhyantika was sent to propagate Buddhism (70 P. 2), Ujjayīnī (76 P. 10), Mandākinī (77 P. 4), Jambudīpa (78 P. 9), Sobhāvatī, where King Sobha built a stūpa dedicated to the teacher Kakutsandha (78 P. 28), Kānyakubja forest (80 P. 77), Vajravatī in Uttarāpatha ruled by King Vajracaṇḍa (103 P. 4), Malayācala (108 P. 12) where Jimutvāhana took shelter after giving up his sovereignty. Tattulya mountain (6th P. 69), Āvarta mountain, Niloda mountain, Varambha mountain (6th P. 71, 74 & 78), Triśaṅku (6th P. 84), Aṣṭādaśavakra mountain (6 P. 87), Dhūmanetra mountain (6th P. 88), Āvarta sea (6th P. 70), Āśīviṣa river (6th P. 91), Urūmuṇḍa mountain in the city of Mathurā (71 P. 13).

NEW SIAMESE CONSTITUTION

HIGHEST POWER BELONGS TO PEOPLE.

[The following is the new Siamese Constitution under which the King becomes a constitutional monarch].

THE DETAILS.

The Constitution Act for the temporary administration of Siam, B.E. 2475, reads:

The King has been pleased to command that whereas the People's Party has requested Him to come under the constitution of Siam for the better progress of the country, and whereas, He has agreed to abide by the request of the People's Party, He therefore commands that this Act be enforced as follows:

PART I.

In General.

Clause 1: The highest power of the country belongs to the entire people.

Clause : The following individuals and parties of individuals are authorised to exercise the power on behalf of the people in accordance with what is set forth in the following constitution, namely:

1. The Monarch.
3. The People's Senate;
3. The Committee of the People's Party;
5. The Law Courts.

PART II.

The Monarch.

Clause 3: The King is the highest personality of the country; Acts, findings of the Law Courts or other decisions

to be specially specified by law must be effected in the name of the Monarch.

Clause 4: The Monarch of the country is His Majesty King Prajadhipok. The succession shall be in accordance with the Kot Monthien Ban of B. E. 2467 and also to be based on the opinion of the People's Senate.

Clause 5: Whenever the Monarch of necessity is not able to carry out his duties temporarily, is away from the capital, the right is to be exercised by the People's Party.

Clause 6: The Monarch cannot be prosecuted for a criminal offence in the Law Courts. It is up to the Senate of the People to decide such a matter.

Clause 7: Any action of the Monarch in order to be lawful must be approved and duly signed by one or other of the People's Party Committee, with the consent of the entire Committee, Otherwise it will be null and void.

PART III.

The People's Senate.

Section 1: Dealing with Powers and Duties.

Clause 8: The People's Senate has a right to issue all Acts, and when such Acts are proclaimed to be enforced by the Monarch they come into effect.

If the Monarch has not proclaimed such an Act within seven days from the time it has been received from the Senate on the ground that He does not wish to apply his autograph thereto, He has a right to return such an Act to the Senate for its consideration once more. If the Senate still persists in its original idea and the Monarch does not agree thereto, the Senate has the power to promulgate such an Act as law.

Clause 9: The People's Senate has the power to control the affairs of the country and reserves the right to jointly withdraw the members of the People's Party Committee or any Government officials.

SECTION II.

Representatives of the People.

Clause 10: Members of the Senate of the People must adhere to the following periods:

Period 1: From the date this constitution comes into force until the time when members of the second period shall receive seats, the People's Party shall have the military controllers exercising power on behalf of the People temporarily, the number to be seventy members in this Senate.

Period 2: Within a period of six months or until the time when affairs of the country are properly in order there should be two classes of members of the Senate sitting in conjunction, namely: Clause 1 A representative to be appointed by the people for each Changzad. Any Changzad having more than 100,000 members is entitled to appoint an additional representative, for every 100,000 or fraction thereof (such fraction being more than half). Class 2. Those that have been members of the Senate in the 1st period shall have equal representation in the new Senate with members of Class 1. If there are more members than required in Class 2 a vote shall be taken as to who shall be members of Senate; and if the number is less, those remaining may appoint other individuals to replace them until the number is complete.

Period 3: When more than half of the people throughout the kingdom pass their preliminary examination in education, and within a period not exceeding ten years from the date that this constitution comes into force the members of the Senate of the People must be simply those appointed by the People themselves. The Class 2 members will no longer be a part of the Senate.

Clause 11: Qualifications of aspirants to be representatives of Class 1 namely:

1. Those who have succeeded in passing the examination on politics according to the syllabus of the Senate;
2. Having attained an age of twenty full years;

3. Not incapacitated by law ;

4. Not affected by a judgment of the law courts withdrawing his right be voted for ;

5. Must be individuals of Siamese nationality by law ;

6. Those who apply to be appointed representatives of Class 1 in Period 2 must first receive the recommendation of members of Period 1 so that there should be no doubt as to their behaviour.

Clause 12: The appointment of members of Class 1 and Class 2 to be carried out thus:

1. The inhabitants of a village shall appoint their representative to vote for the representative of a district ;

2. The representatives of the villages select a representative for a district ;

3. Representatives of districts then select members of the Senate representing the people.

The electing of members of Period 3 will be in accordance with a law to be promulgated later.

Clause 13: The representatives of Class 1 may occupy their offices for four years at a time counting from the date of their appointment. But when Period 3 is reached although representatives of Period 2 may not have held office for four years, still they have to retire from the date of the entry into office of representatives of Period 3.

If a vacancy occurs in the ranks of the representatives by any causes other than by rotation, the members are to appoint others to replace the same, but the new representatives may only occupy office up to the time that the retired representative is entitled to.

Clause 14: The People without distinction of sex are entitled to vote in appointing representatives for villages when they have the qualifications set out in Clause 11.

Clause 15: In the appointment of any representatives by popular vote if the votes are equal in number then a second vote shall be taken ; and if the same happens again, an arbitrator shall be appointed by those concerned to decide.

Clause 16: Apart from the completion of his full period of service any representative must cease functioning when he lacks any of the qualifications as set out in Clause 11 or when he dies or when he is dismissed from the office by a finding of the Senate in case of misbehaviour.

Clause 17: When a criminal action is preferred against any member of the People's Senate the Court must first receive the sanction of the Senate before such a case may be filed.

SECTION III.

Dealing with Meetings.

Clause 18: The members are to elect one of their number to be president of the Senate to carry out the work of the Senate and there should be a vice-president to act for him in case he should be absent.

Clause 19: Whenever the president is absent or cannot attend, the vice-president is appointed to look after the orderliness of the Senate and see to it that the deliberations of that body are carried out according to regulations.

Clause 20: If both the president and vice-president are absent from a meeting then the members may appoint someone to preside temporarily.

Clause 21: For ordinary meetings the duty of arranging dates rests with the Senate.

An extraordinary meeting may be held when not less than fifteen members make application, or the Committee of the People's Party have asked for the same to be held. The fixing of the date for an extraordinary meeting is to be made by the president or his representative.

Clause 22: At all meetings no less than half the total number of members should attend, when the same will be considered to be a quorum.

Clause 23: The majority of votes count in all matters brought up for discussion, each member being entitled to one vote. When the votes are equal in number, the president may give a casting vote.

Clause 24: No member shall be held responsible for any statement or suggestion made by him at a meeting and no one is entitled to prosecute him on that account.

Clause 25: In all meetings the president must direct a record of the meetings to be kept, and the same must be duly signed and amended by the members, to be later on signed by the President as well.

Clause 26: The Senate has the power to appoint sub-committees to carry out any activity whatsoever or to investigate, consider or frame a report on any given subject to be submitted to a meeting for discussion and approval once more. If the Senate has not appointed a chairman, then members of the sub-committee may appoint one of their own.

The sub-committees exercise the right to invite any individuals whatsoever to give an opinion and both the sub-committee and the individuals invited have the right to express their opinions as per Clause 24.

In a meeting of a sub-committee no less than three of them should attend. But should only three compose a sub-committee then if only two of them turn up the number is considered to be in order.

Clause 27: The Senate has the power to enact regulations in regard to their deliberations in order to proceed in accordance with the constitution. (In the beginning it will follow the rules and regulations of the Privy Council which do not conflict with this constitution).

PART IV.

The Committee of the People's Party.

Clause 28: The People's Party Committee have the right and the duty of acting in accordance with the wishes of the Senate.

Clause 29: If any emergency arises and the committee cannot call a meeting of the People's Senate in time and the People's Party Committee think it reasonable to issue a law in

keeping with such emergency it can do so, but it must hasten to submit such law to be approved by the Senate.

Clause 30: The People's Party Committee have the right to forgive or pardon but must first apply for the Monarch's permission.

Clause 31. The various Ministers are held responsible to The People's Party Committee in all matters.

Any action which is contrary to an order or regulation of the People's Party or brought about contrary to the provisions of this constitution is to be considered null and void.

SECTION II.

The People's Party Committee and the Permanent Authorities.

Clause 32: The People's Party Committee is composed of one president and fourteen members of committee, being fifteen in all.

Clause 33: The Senate is to appoint a member of the Senate to become president and the president is to apponit fourteen other members of the Senate to act as the Committee. Such elections when approved by the Senate are in order and when the Senate find that the Committee does not carry out the Government policy of the Senate, it is empowered to dismiss the Committee and elect a new one.

Clause 34. If any member of the Committee lacks the qualifications as per Clause 11, or dies, the Senate is to appoint his successor.

When the Senate has appointed a Committee and has itself expired at the time limit, the members of Committee also automatically cease to function.

Clause 35: The appointment or dismissal of Ministers should be by the power of the Monarch. This monarchical power may be effected by the recommendation of the People's Party Committee.

Clause 36: The political negotiations with foreign

countries are to be carried out by the People's Party Committee, which is empowered to appoint the country's representatives.

Any progress in the said negotiations must be submitted to the Monarch by the People's Party Committee.

The power of ratification of treaties rests with the Monarch but he may exercise this power according to the recommendation of the People's Party Committee.

Clause 37: The declaration of war also rests with the Monarch but he may exercise his power according to the recommendation of the People's Party Committee.

SECTION III.

Meetings.

Clause 38: The regulations covering the meetings of the People's Party Committee are to follow Part 3.

PART V.

Code of Law.

Clause: The suppression of questions at issue in the Courts is to be carried out according to existing laws.

Proclaimed on the 27th day of June B.E., 2475 and to be enforced forthwith—(*Sd.*) (M.R) PRAJADHIPOK.

MEDICAL SCIENCE IN THE TIMES OF LORD BUDDHA

By Dr. A. L. Nair.

During the period of Lord Buddha, we have got ample evidence as regards the advance and progress of medical science, from the Pali literature of the Buddhists.

First, as regards the *Seat of Medical Science*: The name of Takshashila (तक्षशीला) or Taxila, whose magnificent ruins have been recently excavated by Sir John Marshall, occurs as one of the principal seats of learning in those days. In

the Mahavagga, for example, we have got the story of the Physician (जीवक) Jivaka who was fostered by the prince अभय —Abhaya of राजगृह Rajagriha and when he attained the age of youth, he thought of going to तक्षशीला—Takshashila the seat of prominent physicians (were residing). He studied there for seven years and the test of his perfection in that art is humourously described. When he went to the preceptor physician the latter told him to go round the suburbs of तक्षशीला —Takshashila for a (योजन) Yojana (8 or 9 miles) and bring him any plants that may be in the opinion of the boy (जीवक) Jivaka as useless. So away he goes in search of them and finds out that every plant proves to him to be medically serviceable and thus he goes back to his Guru and tells him that he cannot find any herb useless from medical point of view and then the physician certifies him (सिक्खितोऽसि i.e., thou hast learnt). This shows the properties of herbs were systematically taught and thus the Indian Pharmacopoeia was brought to perfection at तक्षशीला—Takshashila, which was the *best place for such training.*

Now, *coming to the knowledge of Anatomy and the constitution of human body :* it seems they had thought out a great deal. For instance, there are certain meditations presented for the Bhikkhus out of which the meditation upon the body (कायगतासति) shows how the human body is made up of 32 things like hair, skin, flesh, kidneys, liver, intestines etc. As regards the number of bones that are discovered in the human body, there are about three hundred of them mentioned. The object of the Lord Buddha in thus prescribing an anatomical study of the human body is to let the people have less love for the body as such.

Coming to the diseases mentioned : There are शीर्षरोग headache, cured by medicated Ghee ; भगंदर fistula, चक्षुरोग eye diseases ; अमनकबाधा serpent bite, poison, पंडुरोग Scrofula, वातरोग, अंगवात, संधिवात, उदरवात different varieties of rhumatism. Now the medicines prescribed too are various. There are powders चूर्ण, decoctions, ointments, fomentations,

oils, ghees, roots, leaves, fruits, surgical operations in the case of गंडमाला scrofula. जीवक (Jivaka) got a very successful surgical operation made by him and even Gautama has allowed surgical operations in certain cases. Very wrongly, however, it has been said : "one of the patent causes of progressive decadence in the knowledge and practice in surgery among the Hindus is the rapid spread of Buddhism in India." (Mukherji's *Surgical Instruments of the Hindus*). It is a fact that in Buddha's times, the medical sciences had more stress upon herbal treatment than the instruments but that does not mean that they did in any way discourage surgical operations. As we know at the time of Asoka there is mention made of fully equipped medical institutions i.e. Hospitals—both for men and beasts, thus showing what recognition was given to life in general and what attempts were made to alleviate the sufferings of that life, whether belonging to man or to beast ; and later on in monasteries there were Hospitals, where not only the inmates but also the उपासक or the devotees of the Parish were freely treated.

The profession of physician treated with respect : जीवक (Jivaka) the physician enjoyed hospitality and respect not only at the hands of the public, but at the hands of the kings and aristocracy also and with Buddha and his Bhikkhus.

Medicines among the Asiatics first developed : T. A. Wise in *History of Medicine among the Asiatics* says : "When the European students have examined the imperfect records of Greece and Rome, he is held to have acquired knowledge of ancient history and yet long before the former had become famous in arts and arms and Rome had entered upon her career of conquest, Assyria, Persia, China and Hindustan were large and populous empires, where the arts that diversify and embellish life were cultivated to a high pitch of perfection."

ARCHÆOLOGICAL SECTION OF THE MAHA-BODHI SOCIETY

The Archæological Department of the Government of India has done much in excavating and preserving ancient Indian monuments. But India with its glorious past, has ruins scattered all over the country and there is no country in the world so rich in ancient ruins. The task of excavation and preservation is stupendous and needs private efforts. The Maha Bodhi Society intends to do its bit in locating, excavating and publishing an account of ancient Buddhist monuments through its Buddhist Archæological Section. Any gentleman or lady interested in Indian History and desiring to get an account of these monuments can become a member on payment of an entrance fee of Rs. 2/-, annual fee is Re. 1/- and a postal charge deposit of Re. 1/- to cover the postal expenses incurred on correspondence with each member. The Indian public, especially the College and High School students, are appealed to supply information about any Buddhist monuments or ruins which may be situated in their vicinity—circular mound, pieces of brick-works, potteries, carved railings on stone, broken Buddha images are the usual signs which locate a Buddhist ruin.

A full description of the ruin, its exact site, location, distance from the Railway Station nearest, means of conveyance, the things found scattered there is necessary to enable the Society to undertake an investigation. Gentlemen supplying the information will be made members of the Archæological Section and every year, a silver medal will be awarded to the member through whose help the best find has been located.

All correspondence in this connection may be addressed to:—

THE GENERAL SECRETAY,
MAHA BODHI SOCIETY,
Sarnath, Benares.

Or

MR. GANGA CHARAN LAL,
Secretary,
Archæological Section of the M. B. Society,
Juhi, Cawnpore.

INDIAN CENSUS FIGURES

British India

Total Population 271,273,107

The revised totals of the figures of the population of India, according to the last Census, have been published in the Gazette of India.

The total population of India is 352,986,876, of which 181,921,914, are males and 171,064,962 females.

There is an increase of 10°6 per cent of the population since 1921. The present total population of Hindus throughout India is 238,330,917. Moslems number 77,743,928, Sikhs 4,306,442 and Christians 5,961,794.

The following are the figures for British India, where the grand total is 271,273,107, of which Hindus number 176,934,435, Moslems 67,085,510, Sikhs 3,192,000 and Christians 3,531,703.

A resolution of the Government of India explains that the figures regarding the population by religion, may be taken as approximately correct, although they are incomplete in respect of figures in certain parts of Bombay presidency and Burma. In some provinces only the more important religions are shown, so that in the case of some religions, whose number in a particular province, is small they are included under the head minor religions, and the grand totals are to this extent qualified.

The following are the details, province by province, in British India :

Ajmer-Merwara :—Total population 560,292, of which Hindus are 434,509, Sikhs 341, Jains 19,497, Moslems 97,133 and Christians 6,947.

Assam : Total population 8,622,251, of which Hindus are

4,931,760, Sikhs 2,497, Jains 2,636, BUDDHISTS 14,955, Moslem 2,755,914 and Christians 202,586.

Baluchistan: Total population 463,508, of which Hindus are 41,432, Sikhs 8,368, Moslems 405,309 and Christians 8044.

Bengal: Total population 50,122,550, of which Hindus are 21,537,921 ; BUDDHISTS 315,801 ; Moslems 27,530,321 and Christians 180,572.

Bihar and Orissa: Total population 37,676,576, of which Hindus are 31,010,660 ; Moslems 4,264,776 and Christians 341,710.

Bombay: Total population 21,854,841, of which Hindus are 16,619,866 ; Sikhs 20,723 ; Jains 199,979 ; BUDDHISTS 1,890 ; Zoroastrians 89,453 ; Moslems 4,457,133 ; Christans 317,042 and Jews 17,443.

Burma: Total population 14,645,969, of which Hindus are 574,697 ; Jains 77,895 and Moslems 606,841. BUDDHISTS 13,386,636.

Central Provinces and Berar: Total population 15,507,723, of which Hindus are 13,460,105 ; Moslems 682,854 and Christians 50,584.

Coorg: Total population 163,327, of which Hindus are 146,007 ; Moslems 13,777 and Christians 3,430.

Delhi: Total population 636,246, of which Hindus are 399,863 ; Sikhs 6,437 ; Jains 5,345 ; Moslems 206,060 and Christians 16,989.

Madras: Total population 46,575,670, of which Hindus are 40,392,900 ; Moslems 3,316,083 and Christians 1,770,328.

N.-W. F. P.: Total population 2,425,076, of which Hindus are 142,977 ; Sikhs 42,510 ; Moslems 2,227,303 and Christians 12,213.

Punjab: Total population 23,580,852, of which Hindus are 6,328,588 ; Sikhs 3,064,166 ; Jains 35,284 ; BUDDHISTS 5,723 ; Molslems 13,332 460 and Christians 414,788.

United Provinces of Agra and Oudh: Total population 48,408,763, of which Hindus are 40,905,523 ; Sikhs 46,500 ; Jains 67,954 ; Moslems 7,181,927 and Christians 205,009.

INDIAN STATES

Total population of 79,080,571

Following is the result of the census in States and agencies. Total population 79,080,571, of which Hindus are 61,396,377 ; Sikhs 1,114,273 ; Jains 796,613 BUDDHISTS 56,841 ; Moslems 10,658,418 ; and Christians 2,431,091.

Following are the details :—

Assam States : Total population 625,006, of which Hindus are 273,390, Moslems 24,600, Christians 46,660.

Baluchistan States : Total population 405,109, of which Hindus are 1,148, Moslems. 393,885.

Baroda States : Total population 2,443,007, of which Hindus are 2,152,071, Sikhs 521, Jains 48,408, Zoroastrians 7,127, Moslems 182,680, and Christians 7,262.

Bengal States : Total population 973,316, of which Hindus are 641,892, BUDDHISTS 14,532, Moslems 312,619, Christians 2,768.

Bihar and Orissa States : Total population 4,651,076, of which Hindus are 4,193,878, Moslems 19,807, and Christians 74,613.

Bombay States : Total population 4,468,343, of which Hindus are 3,921,056, Jains 87,368, Moslems 414,865, Zoroastrians 1,468, and Christians 16,011.

Central India Agency : Total population 6,615,120, of which Hindus are 5,835,486, Sikhs 1,426, Jains 49,780, Moslems 376,173, and Christians 10,476.

Central Provinces States : Total population 2,483,214, of which Hindus are 1,788,401, Moslems 23,254, and Christians 51,701.

Gwalior State : Total population 3,523,070, of which Hindus are 3,271,576, Jains 45,079, Moslems 204,297, and Christians 1,198.

Hyderabad State : Total population 14,437,541, of which Hindus are 12,173,327, Sikhs 5,197, Jains 21,543, Moslems 1,535,022, and Christians 151,946.

Jammu and Kashmir State: Total population 3,646,244, of which Hindus are 734,607, Sikhs 50,662, BUDDHISTS 38,725, Moslems 2,817,695, and Christian 2,177.

Mysore State: Total population 6,557,302, of which Hindus are 6,015,880, Moslems 398,628 and Christians 1,958,811.

N.-W. F. P. (Agencies and tribal areas). Total population 46,451, of which Hindus are 13,651, Moslems 23,068, Sikhs 5,425, and Christians 4,286.

Punjab States: Total population 4,910,005, of which Hindus are 2,271,133, Sikhs 1,007,480, Moslems 1,597,436, Christians 4,565.

Rajputana Agency: Total population 11,225,712, of which Hindus are 9,578,805, Sikhs 41,605, Jains 300,748, Moslems 1,069,325, and Christians 5,778.

Sikkim State: Total population BUDDHISTS 109,651.

United Provinces States: Total population 1,206,070, of which Hindus are 950,724, Moslems 252,131, Christians 2,890.

Western India States Agency: Total population 3,999,250, of which Hindus are 3,246,803, Jains 203,626, Moslems 545,569, and Christians 1,396.

COLONEL OLCOTT AND BUDDHISM, 1880

The role which Colonel Olcott played in the revival of Buddhism in Ceylon is so important that a large work would need to be written to describe it adequately. On the arrival of H. P. B. and Colonel Olcott in the Island, at Galle on May 17th, 1880, both of them immediately identified themselves with Buddhism by formally taking Pancha Sîla, and so openly avowing themselves as Buddhists. Colonel Olcott saw how Buddhism was waning in the Island ; this was due to the apathy of the Buddhists who allowed their children to

be educated in missionary schools, where naturally constant propaganda was being made against Buddhism. The first work, therefore, which Colonel Olcott did was to organize an educational movement directed by Buddhists themselves, though of course with such Government grants as were given to all schools, under whatsoever denominational management.

This movement developed by leaps and bounds, and in an utterly strange way this American gentleman gathered to himself and his work the leading Buddhist Priests of the Island. He had some mysterious magnetic quality which made the hearts of Buddhists open towards him. The movement which he initiated is a wonderfully powerful living memory in Ceylon to-day to him and to his workers. Among those who came to assist him are C. W. Leadbeater, who started the Buddhist English High School, now the great Ananda College of Colombo. Charles F. Powell, Dr. J. Bowles Daly, F. L. Woodward, Mrs. Musæus M. Higgins, and others. Many are those among the Sinhalese who rallied round the Colonel, but of these those who survive are Anagarika H. Dharmapāla and Mr. Peter de Abrew, M.B.E., the son of his old friend William de Abrew.

In 1883 a savage attack was made by the Christians on a Buddhist procession in Colombo, and much rioting ensued. Colonel Olcott was invited by the Buddhists to assist them in their difficulties, and he became practically their champion in the redress of their grievances.

Fortunately the Governor of Ceylon at the time was Sir Arthur Gordon, later Lord Stanmore, whom Colonel Olcott found greatly sympathetic, partly due to the fact of his own broadmindedness, and partly because he knew Mr. Sinnett and all that happened at Simla in connection with the H. P. B. phenomena, and also because he was somewhat interested in occultism and comparative religion. It was at an interview with the Governor on February 10, 1884, that Colonel Olcott obtained a promise from him that the Buddhists should have their sacred day, the birth-day of

the Lord Buddha, declared a public holiday. The significance of this can scarcely be realised to-day. In 1883, Christian Protestant Missionaries completely dominated the Island. Only Christian holidays were recognised by the Government as public holidays. Several instances happened of Buddhist boys in Christian schools who absented themselves from school on certain Buddhist festivals who were punished by the headmasters for absence. This particularly happened to certain boys at the Wesak festival of 1883. When, therefore, Colonel Olcott, as the result of of his work, obtained for the Buddhists a public holiday on their chief festival, the natural result was that later both Hindus and the Muhammadans obtained the same right from the Government. Colonel Olcott went as the representative of the Buddhists to interview the Colonial Secretary in London and was able to put the Buddhist view of affairs before him. In a few words, the services which he rendered to Buddhism will certainly never be forgotten by the Buddhists of Ceylon, who revere his memory, though they are fast forgetting the other Theosophists who came to assist them in the name of Theosophy and the Masters.

One remarkable and statesmanlike piece of work achieved by Colonel Olcott is the bringing together on a common platform the Buddhists of what are known as the Northern and Southern Churches. The document which he persuaded the representatives of both churches to sign is here reprinted for historical purposes, and it appears in his Buddhist Catechism. His writing of this work, which was endorsed by the High Priest Sumangala, was one of the most striking contributions to the resuscitation of Buddhism. The Catechism was first published in Sinhalese on July 24, 1881, and later in English and several other languages. As this Catechism was too advanced for some children, a simpler and more elementary one was prepared by C. W. Leadbeater. Colonel Olcott's Catechism has now gone through 44 English editions and probably more than that

number in Sinhalese ; and that of C. W. Leadbeater's in Sinhalese (up to 1914) through 21 editions of Part I, and 18 editions of Part II. A striking incident in his life was a long visit to Japan in 1889, where he did much to call out the vitality of various of the Buddhist sects in Japan. The visit is narrated in a separate article. A second article describes his brief visit of 1891, when he obtained the signatures of Japanese sects to his Buddhist Platform.

C. Jinarājadāsa in *Theosophist.*

THE BUDDHA DISCUSSES LOVING T HOUGHT IN HIS DYING HOURS

By Albert J. Edmunds.

Scholars who rely on the present recension of the Pāli texts are apt to say that the Buddha never mentioned the Love-thoughts when he was dying. But the oldest Chinese version of the Book of the Great Final Nirvāna shews that he did. This version was translated, about A.D. 300, from an Indian original now lost. It was collected by Kasawara for Rhys Davids half a century ago, and in his first translation of this immortal Suttanta, (Oxford, 1881) he quotes the collation. From this comparison it is manifest that the Pāli, as we have it, has been added to. Then why not subtracted from? I am not a Chinese scholar, but from the vocabulary of Harlez and other sources I have learnt the ideographs for *metta-cittam* and find them again and again in the Kusinārā dying discourses. Turn to the Taisho Tripitaka (Tokyo, 1924-1929, 55 vols., quarto, Vol. I, pages 169- 172) and you will see these symbols, one or both, several times. These are in the oldest known text of the Parinirvāna Sutra, translated by Po tā su, between A. D. 290 and 306.

We know, from the Long Collection, Dialogue 19 in the

Pāli (but No. 3 in the Chinese version of A. D. 413) that the Pity Meditation was being practised by the Brahmans in the Buddha's time ; and from the Classified Collection we know that all four of the *Brahma-vihārā* were also practised then. Indeed the disciples express astonishment to the Master that such was the case. (Bojjhanga Samyutta, p. 117 in Leon Feer's edition, and p. 197 in the Taisho Tripitaka, Vol. 2, for the fifth century Chinese).

I will not add to what I said in *The Buddhist Annual of Ceylon* in 1928, except to say that even if Brahmin philosophers devised the Pity-thoughts and perhaps the Love-thoughts too, it was the Buddha who gave them currency by stamping them in the mint of his authority. It is in his image and likeness that they have gone around the world. Consequently, when Jesus said, "A new commandment I give unto you, that ye love one another," it was new to the Jewish believers thus addressed, but already five hundred years old in India.

As this may be my farewell speech in the service of our common Master, I wish to make it strong by making it short. I will therefore end by earnestly beseeching all those who know Chinese to lose no time in translating the Four Agamas. Don't forget to add the oldest versions of the Book of the Great Final Nirvānā, the Dhammapada and the Itivuttaka.

GLEANINGS

More Asoka Inscriptions.

A cultivator's search for "hidden treasures" resulted in the discovery of two Asoka edicts in the vicinity of Kophal, a town which is the headquarters of the district of the same name in the Jagir of Nawab Salar Jung Bahadur in H. E. H. the Nizam's Dominions. Hanappa, a Kunbi of the place in the course of treasure-hunting, came across two Brahmi

inscriptions one carved on the Gavimath Rock and the other on the Palkigundu Hill and thinking that these would give some clue to the hidden treasures he approached a local resident, Mr. Narayana Rao Sastri to interpret them. As the characters were rather indistinct Mr. Sastri could not make out the inscriptions and therefore referred the matter to the Archæological Department of the Nizam's Government.

The editing of these inscriptions was given to Professor R. L. Turner of the London University who in his remarks says that the two inscriptions "which were originally identical represent another version of the minor edict of Asoka already known in slightly different form at Rupnath, Sahasram, Bairat, Brahmagiri, Siddapura, Jatingarameswara and Maski". The Gavimath inscription is completely legible and the difference between the wording of this version and those of other places has been studied in the most scholarly manner by Prof. Turner. Of the inscriptions on Palkigundu Hill, about two miles distant from Gavimath, only a few Aksaras (letters) are still legible, but such as they are they agree exactly with those of Govimath and there can be little doubt that the two inscriptions were originally identical. The new version of Gavimath and Pakigundu agrees generally with the northern and Siddapura versions. The Bairat inscription is unfortunately very defective, but as far as it is legible it agrees almost exactly word for word (though not in phonetic and grammatical details) with that of Gavimath.

—*Advance.*

GENEROUS OFFER.

Rs. 1,00,000 for Buddhist Education.

The following extract from the proceedings of the Government of Burma in the Education Department is published for general information :

"His Excellency the Governor of Burma, acting with his Ministers, desires to acknowledge the generous offer made by U. Maung Gyi, Landowner, Thonze, of a sum of Rs. 1,00,000,

the interest of which is to be utilized for the following charitable purpose:—

1. To grant annually sums totalling Rs. 325 to successful candidates in the Patamange, Patamalat and Patamagyi examinations.

2. To grant Rs. 1,000 yearly for the maintenance of the **phongyis** of the Ma-soyein Kyaung Daik at Mandalay who are employed as teachers of the Buddhist Scriptures for preparing candidates for the annual Patamabyan examination. Any surplus is to be utilized for digging tanks and wells and building outhouses in the monastery compound.

3. To grant annually Rs. 375 to the Thuvana Bhumi Ahumi Pari-yatti Thathana Hita Society, Thaton, for the maintenance of learned pongyis employed in teaching Buddhist Scriptures and conducting the Pariyatti examinations.

If the Ma-so-yein Kyaung Daik or the Pari-yatti Society is dissolved the grant will be paid to some other suitable society, for the maintenance of learned **pongyis.**

4. To grant a stipend of Rs. 60 per annum, every four or five years, to a poor male student who has passed first of such students in the High School Final Examination to enable him to prosecute further studies in the Rangoon University.

5. To give an annual donation of Rs. 500 to the Rangoon General Hospital for the purchase of European medicines for the treatment of poor patients.

6. To build new hospitals or dispensaries on certain conditons.

7. To grant an annual contribution of Rs. 50 each to the Dufferin Hospital, Rangoon, and the Leper Asylums at Rangoon, Moulmein and Mandalay."

—*New Burma.*

CORRESPONDENCE

THE EDITOR, NAVAYANA, HONOLULU.

DEAR SIR,

I have received a few days ago a typescript of the first issue of Navayana. You are named as the Editor, and you I thank for letting me see what, in it, you have done and are contemplating doing. You send no accompanying word asking me for any comment on it. That being so, I will not comment unasked, although there are several things I could say. I will only ask you to make one correction, because it is a misleading statement about myself alone. You have classed me, together with men named Payne, Goddard, Gour, Humphreys, as resembling them in being an "outstanding Buddhist".

I am not and never have been a Buddhist, as you and those men understand the term. I have never been, by creed, Hinayanist or Mahayanist. Hence still less can I be truly called "outstanding", unless you mean "outside standing" Buddhism—a very different thing (*indeed!*—Editor). Moreover as one "writing about Buddhism", I have come to conclusions as to what is genuine and what is decadent Buddhism which are so widely different form theirs, that it is less misleading to leave me entirely out of your list ; even if you mean by it "writers about Buddhism".

May 15th, 1932.

Yours faithfully,
C. A. F. Rhys Davids.

NOTES AND NEWS

SECOND BATCH OF BHIKKHUS TO EUROPE.

We are glad to announce that the second batch of Bhikkhus to Europe reached London on the 27th July last. They will continue the work of expounding the Dhamma to the people of Europe. The first historic mission consisted of Bhikkhus from Ceylon and it is a matter for rejoicing that India, the birthplace of Buddhism, has contributed the second batch. London Buddhists, are, indeed, extremely fortunate in getting two such brilliant scholars like Pandit Rāhula Sankrityāyana and Revd. Ananda. The former was a well known figure in Behar even before he entered the Buddhist Order having served his motherland in various capacities. At the Gaya Congress it was he who gave us his powerful support in our fight for the recovery of the Mahabodhi Temple at Buddhagaya. In addition to being a Pāli Scholar he is a brilliant Sanskrit, Chinese and Tibetan scholar as well. He had also done a good deal of research work in Astronomy and Mathematics. He visited Lhassa as a Buddhist mendicant and studied Tibetan Buddhism through original Tibetan sources. He is, therefore, one of the few Bhikkhus who can claim to have a thorough grasp of both forms of Buddhism. Revd. Ananda is a graduate of the Lucknow University, and it was only after he was fully convinced of the greatness of the bhikkhu life that he became a monk. Both of them made a complete study of the Tripitaka under the able guidance of Ven. L. Dhammananda, High Priest, Principal, Vidyalankara College, Ceylon. Taking all these into consideration, we have no hesitation in saying that in these bhikkhus Europe will have two fine representatives of the Sangha. We can well expect them to observe the noble traditions of the Great Order which had, in bygone days, carried the message of

Buddhism to every known country of the world. With the good-will and co-operation of the workers in London, we are confident that the two bhikkhus will be able to accomplish much for the cause. We wish them every success in their noble undertaking.

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CENTENARY OF COL. H. S. OLCOTT.

Exactly hundred years have passed since the birth of Col. Olcott whose name is so familiar to the Buddhists of Ceylon for his manifold services to them. Though an American by birth, he was an Easterner by temperament and conviction, and spent the best portion of his strenuous life working for the revival of Eastern culture. Ceylon in particular owes him a deep debt of gratitude. He came there at a time when Christianity was in the zenith of its power. In the face of Christian propaganda supported in many instances by the Government, the Buddhists were in a hopeless position. The fortunes of their religion and culture were in the wane. Their hopes, however, faintly revived as a result of the famous Christian-Buddhist Controversy at Panadura. This ended in a glorious victory to Revd. Migettuwatte Gunananda, the greatest orator of his time. While yet in America, a copy of the Debate came into the hands of Col. Olcott who was so agreeably surprised at the masterly arguments of Gunananda. He visited Ceylon in 1880 and immediately identified himself with the Buddhist cause and gave that much needed impetus to the revival movement which had just been started by the illustrious High Priest Sri Sumangala, Migettuwatte Gunananda and others. Accepting Buddhism as his future faith, he travelled all over Ceylon addressing hundreds of meetings and the enthusiasm created was phenomenal. He was ably assisted by H. Dharmapala (now Ven'ble Sri Devamitta Dhammapala), who translated his speeches into Sinhalese and thus they became associated in this great revival.

Later on Col. Olcott started a Buddhist educational movement, the beneficial results of which are visible to-day. His Buddhist catechism was enthusiastically taken up in all Buddhist schools. For some time he helped the Maha Bodhi Society as its Director and was greatly attached to its founder, who was his constant companion at that time. Though Col. Olcott passed away many years ago, the sweet memory of his good work still remains fresh, and the Buddhists of Ceylon will remember with gratitude the great American who adopted their religion and helped in a great measure to raise themselves up to the position in which they find themselves to-day.

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COST OF THE BUDDHIST MISSION IN ENGLAND.

At this time of depression, the mission that has been sent to England is a heavy burden on the resources of the M. B. Society. Trade depression and other causes have deprived the Society of practically all avenues of income. But its faith in the mission and its ultimate good to Europe as a whole, has not diminished and the results so far achieved have encouraged it to shoulder this great responsibility once again. "The Gift of Truth excels all other gifts", said the Blessed One ; so the Society is making this greatest of all gifts to the people of Europe and it is the duty of all Buddhists to take a share in this meritorious work. Mrs. Mary Foster whose princely contributions kept the Mission going, is no longer among the living ; and the Venerable Dhammapala who was the other principal supporter is now a Bhikkhu and is without any income. It, therefore, devolves on other Buddhists to carry on the work which they had so unselfishly carried on with their own resources, as long as they were able. If each Buddhist contributes regularly a small sum, there will be no cause for anxiety. What is required is a genuine desire on the part of the Buddhist public to help in a good cause and if that is generated the required money

will come automatically. The greatness of Buddhist countries is due to the heritage of the Dhamma which they had received from their ancestors and they should take pride in disseminating it among all mankind for their happiness as well. Do not procrastinate but decide to-day to add your mite for the continuance of the Buddhist Mission in England.

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How Mr. Sarbananda Barua helps the M. B. S.

What a person having scanty resources but a large heart and determination can accomplish for the cause of Buddhist work, has been well demonstrated by our friend Mr. Sarbananda Barua of Chittagong. Some years ago when the appeal for funds to build the Mulagandhakuti Vihara was sent out, he started sending Rs. 5/- every month. With clock-like regularity he continued to send this amount on the first of each month and by the time the Vihara was completed he had paid no less than Rs. 500/-. So his name finds an honoured place among the chief contributors to the Vihara Fund. When the appeal for the Isipatana Sanghāvāsa was sent to him he at once agreed to bear the cost of one room, and now he has made arrangements to build a cottage of his own at the holy place which will ultimately lapse to the Society. This is a record of genuine charity for which one cannot but have profound admiration. Here is a worthy example for other Buddhists to follow.

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Mrs. Rhys Davids in her True Colours.

As the readers will notice from Mrs. Rhys Davids' letter published elsewhere, she has declared in unambiguous words that she is *not* a Buddhist. We are glad that this disclaimer has at last come, belated though it is. Neither has she any liking for Buddhism, she merely writes "*about Buddhism.*" In other words, it is her profession just as the profession of the Civil Servant or the Lawyer. We know how much love there is in the Civil Servant for this country and the Lawyer for his

client. If simple-minded Buddhists fancied her to be a Buddhist because of her appeals for funds to publish Pāli books, they were sadly mistaken and she laughs them to scorn in her old age. Yet she wants them to believe that she is the unquestioned authority on Buddhadhamma. In this, however, she is mistaken. They know her well enough now. Besides, as pointed out by one of the Professors in the Calcutta University, neither among Buddhist scholars nor among the intellectual classes her present-day writings are taken seriously. Christian Missionaries bent on saving the souls of the heathens may gloat over her rubbish but no serious minded person will fail to notice what has gone wrong with her when they read her latest books, if they will, indeed, have the patience to go through half of her "jargons."

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CHAN HTOON AUNG OF AKYAB.

This man is an arrogant blustering bully. Month after month he spends a couple of rupees to print a few scores of a half sheet foolscap size paper on the so-called Abhidhamma and bluffs the ignorant Arakanese by braying that he is the only Abhidhamma scholar in existence. In almost every sheet he drags in the name "Dhammapala" and "Olcott" and confounds the poor people by uttering untruths about the two Buddhist workers. By continuous braying of his knowledge of "esoteric philosophy" he has succeeded in throwing dust on the inquiring Arakanese about the Maha Bodhi Fund, which was raised by the late Colonel Olcott to help the work of the Indian Maha Bodhi Society. The Maha Bodhi Fund was deposited in the name of the Trustees in the Akyab branch of the Bank of Bengal, now the Imperial Bank of India, one of whom is our friend. The other Trustees are dead and gone, the contributors to the fund are all dead, and Chan Htoon Aung is the only surviving trustee. He does not submit a report of the trust

fund, and does not say what he has done with the sacred money. The Colombo Maha Bodhi Society and the Mandalay Maha Bodhi Society, both delivered their respective funds to the Maha Bodhi Society of India thirty years ago. Why does not this man act honestly and uprightly and submit a statement if the money is in the Bank? The modern Arakanese are utterly indifferent as to what has happened to the fund. The Arakanese who contributed to the fund are dead. Chan Htoon Aung! let us know whether you have appropriated the sacred trust fund for your personal use. Don't be a bully and intimidate the poor people and mislead them by uttering untruths about "Dhammapala" and "Olcott."

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MR. NEEL HEWAVITARNE IN CALCUTTA.

Mr. Neel Hewavitarne, General Secretary of the Ceylon Maha Bodhi Society and a Trustee of the Ven. Sri Devamitta Dhammapala paid a short visit to Calcutta during August last. He was accompanied by his wife. The main purpose of their visit was to meet the Venerable Dhammapala whom they had not seen after he had entered the Order. After visiting Holy Isipatana they left for Colombo by S.S. "Manora" on the 26th August.

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THE SECRETARY'S VISIT TO AUSTRALIA.

Brahmachari Devapriya, Secretary of the Indian Maha Bodhi Society, is expected to pay a short visit to Australia as the representative of the Venerable Sri Devamitta Dhammapala to see one of his oldest friends there who is now in failing health. He is expected to return in about one and half months.

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LEST WE FORGET.

The Birthday Anniversary of the late Mrs. Mary Foster falls on the 21st of this month, but instead of this, as previously decided, the Society will observe her death Anniversary which falls on the 19th December. The irreparable loss sustained by the demise of this great benefactress is becoming more apparent as years roll by. She has left this mortal world for a happier place but the sweet memory of her munificence will ever remain fresh among the grateful Buddhists.

FINANCIAL

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of July, 1932.

RECEIPTS.	Rs.	A.	P.
Subscription	112	11	9
Life subscription of Dr. Paira Mall (balance) ...	65	0	0
Rs.	177	11	9

EXPENSES.	Rs.	A.	P.
Stamp	32	0	0
Paper	97	6	3
Petty Exp.	0	6	6
Rs.	129	12	9

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of July, 1932.

RECEIPTS.	Rs.	A.	P.
Vihara Donations--			
W. D. Gunaratne ...	1	0	0
R. F. Fonseka ...	1	0	0
Collected by Mrs. M. R. S. Dias from the girls of Kandy Girls' School	50	0	0
Mrs. M. R. S. Dias ...	10	0	0
D. K. Barua for candles for Vihara	2	0	0
Charity box	55	8	0
Book Agency a/c.			
Sale of Books & Post Cards at Sarnath ...	20	15	0
at Calcutta ...	30	12	0
Grant from District Board, Benares for Free School at Sarnath—for April and May	20	0	0
(A. Dharmapala Trust) for Samaneras Expenses	250	0	0
Dhammacakka Festival a/c. :—			
Cecileehamy Upasika ...	5	0	0
C. A. Sarnelis Appuhamy	2	0	0
Calcutta :—			
Hall rent	10	0	0
Carried over ...	458	3	0

EXPENDITURE.	Rs.	A.	P.
Sarnath Vihara a/c.			
Pay of Durwan ...	12	0	0
Candles, Incense, polish Ghee, oil etc. ...	15	5	9
Sarnath M. B. S. a/c.			
Salary	60	0	0
Stationery	0	2	0
Postage & Telegram ...	18	5	3
Land Revenue & notice etc. for Maha Bodhi Land	5	13	3
Gaya Expenses :—			
Allowance of Priest ...	30	0	0
Salaries of Teachers & Servants	16	10	0
Madras Expenses :—			
For fence etc. round Madras land ...	185	0	0
Allowance for Priest ...	50	8	0
H. E. The Governor's visit to Sarnath ...	11	13	0
Free School a/c. :—			
Pay of Teacher ...	15	0	0
Sarnath Institute a/c. :—			
Salaries	78	0	0
Stationery, Books, Oil, Soap, Towel, curtains	64	0	3
Food Expenses	109	3	0
Library a/c.			
Iron Gate	30	0	0
Carried over ...	405	9	3

RECEIPTS.

	Rs.	A.	P.
Brought forward ...	458	3	0
Seat rent for May & June	60	0	0
House rent for July ...	82	8	0
Interest from A. Ganny for April & May ...	410	0	0
Rs.	1,010	11	0

EXPENSES.

	Rs.	A.	P.
Brought forward ...	405	9	3
Sarnath Garden Exps. :—			
Wages of Mali, and Coolies	35	0	0
Manure for garden ...	25	8	0
Earthen pots etc. ...	8	5	9
Mot. & repairs to same	5	1	0
Mr. Devapriya's Exps. ...	16	6	6
Dhammacakka Festival a/c.	71	3	9
Calcutta Expenses :—			
Furniture	18	2	0
Repairs to Beniapukur house	41	8	0
Library a/c.	24	13	0
Electric Bill	22	2	6
Jessop & Co. roof repair a/c.	200	0	0
Gas bill	7	5	3
Printing Pamphlets & letter heads ...	300	0	0
Postage & Telegrams ...	26	2	9
Book Agency a/c. :—			
Stamps	4	0	0
Charity to Poor women	2	0	0
Late Mr. Mookerjee's funeral & dana etc. ...	20	9	9
Repairs a/c.	22	13	0
Miscellaneous a/c. ...	31	15	6
Picture painting in Vihara Wall	1	1	0
Coats etc. for servants ...	8	12	0
Dhammacakka celebration	4	6	6
Salary & allowance ...	84	10	0
Balrampur a/c. ...	7	2	0
Secretary's train fare & expenses	18	11	3
Mr. Devapriya a/c. ...	2	15	0
Wimalananda a/c. ...	17	10	6
Food a/c.	40	3	0
Rs.	1,770	4	6

Books Received for Review

1. Buddhist Studies by Dr. Bimala Churn Law, M.A., Ph.D., B.L.
2. Rock Cut Temples Around Bombay by K. H. Vakil, L.L.B., B.A.
3. Aspects of Mahayana Buddhism and its Relation to Hinayana by Dr. Nalinaksha Dutta, M.A., P.R.S., Ph.D., D.Litt.



U. Chandamuni Mahathero who restored the Stupa. at Kusinara.



The Mahaparinirvāna Golden Stupa after restoration.



THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 40.] OCTOBER, B. E. 2476 / C. E. 1932 [No. 10.

THE FIRST ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

At the request of a large number of friends who desire to take part in the above function, the celebration has been postponed till the third week of December. This being a holiday period, it is more convenient for visitors from Buddhist countries to visit India. The programme, as announced, will consist of a Buddhist convention, Procession, Mela and Exhibition. The Holiest of the Holy Relics of the Lord Buddha which were kept enshrined within a stupa at Taxila for 20 centuries and were presented to the Maha Bodhi Society by the Government of India, will be exhibited for worship.

DO NOT FAIL TO VISIT THE HOLY PLACES AND TAKE PART IN THIS GREAT FESTIVAL,

RETURN OF BUDDHISM TO INDIA

By Ven. Sri Devamitta Dharmapala.

The Law of Righteousness has triumphed. Twenty-five Hundred years ago Our Lord Buddha preached the Law of Righteousness and the principles of Universal Brotherhood. The Noble Eight-fold Path shows the way to realise perfect happiness here on this earth by means of Sīla, Samādhi and Pragnā. The first two principles of the Eight-fold path are:—Sammādiṭṭhi and Sammā Sankappo. The former enunciates the Law of Cause and Effect and the latter of renunciation, universal love and harmlessness. Wisdom grows only on the foundation of harmlessness, compassion and love. A religion that is devoid of these three principles of renunciation, ahimsā and love lack the principle of Wisdom. When Our Lord Buddha visited Kapilavastu after his attainment of Buddhahood with his band of disciple—Bhikkhus—He went begging from door to door, and His father, Raja Suddhodana hearing that his son is begging food from people, felt aggrieved and approached Our Lord and said that princes of Ikshvaku clan have never begged and our Lord thereupon said "my race have always begged" and what is that race His father asked? He said, "the race of the Buddhas". From the very commencement of His mission of Love and Compassion our Lord made no discrimination between high and the low. Everyone was the object of His tender solicitude. So long as Buddhism was flourishing in this land there was no question of untouchability among Buddhists. High and the low were admitted into the Order. There was a feeling of universal love wherever Buddhism had penetrated. The principal disciples of Buddha were all Brahmins and He had 1,250 of them who formed the Sangha and He had 500 princes who also joined Him. During the period Buddhism reigned in India the Law of Righteousness prevailed,

Compassion was the key-note of the Dharma. Hatred and anger were all suppressed. Lord Buddha taught that "Hatred does not cease by hatred, hatred ceases by Love". He further taught that the Dhamma is supreme—that no God, Brahmin or Mara can violate that supreme law. He who does evil he suffers, he who does good he reaps the reward thereof. Therefore he taught the uselessness of animal sacrifices of bodily mortification and of meaningless rituals. The one doctrine that differentiates Buddhism from all other religions is the doctrine of Anatma. All other religion show that there is a permanent Atmā residing within the body of man. Buddha discovered by His supreme omniscience that no such Atma could exist. That man is a compound of the five skandhas that he lives by the power of karmic thought. Therefore He taught that man can develop good thoughts and avoid evil thoughts. For 1700 years in India there was no question of untouchability in His Religion. Everyone was allowed to approach the Lord and even the sweeper could approach him, talk to him and if he want he could also enter the Holy order. The supremacy of the individual was emphasised. No man was low because of his caste. It is not caste that makes a man great, it is the noble character that elevates man. He rejected the pretentions of Brahmins who assert that they were supreme because they came from the mouth of Brahma. He shows the stupidity of this assertion by biological law. For the first time the supremacy of the Brahmins was promulgated just 1700 years after the parinirvanā of our Lord. Sankaracharya preached a neo-Brahmanism. He revived animal sacrifices and asserted that Brahman is supreme. From that period onwards the Law of Righteousness received a set-back. He preached especially against Buddhism ; and the common tradition is that he was responsible for the destruction of Buddhism in India. Two hundred years after Sankaracharya neo-Brahmanism progressed, Buddhists were subject to terrible persecution and the masses sank into oblivion. One caste alone rose up. The cohesiveness of Aryan polity was disturbed. Two or three centuries later

the destructive bands from Arabia and Persia invaded the north-west province of India like a devastating tornado.

Buddhists suffered as well as Brahmans. Viharas and temples were all destroyed. Libraries were burnt and the Bhikkhus who were dwelling in the Viharas were all massacred and Buddhism went out of existence. The solidarity of the Indian people was for the first time disturbed by Sankara and his colleagues. During 800 years Mohammedanism had prevailed Aryan civilisation was entombed. Semitic civilisation and Semitic ideas prevailed. India to-day is in reality founded on Arab ideas. Existing manners, customs, dress have been influenced by the Arab and Persian domination.

The self-sacrifice of the saintly Mahatma Gandhi has opened the eyes of the people as to the terrible injustice done to the sixty millions of the so-called untouchables. We believe that henceforth the great Law of Compassion will prevail and that the sublime doctrine of the all merciful Lord Buddha will be taken up by the people of India. If Buddhism returns to the land of its birth, India will have the sympathy of the people of China, Japan, Cambodia and other Buddhist countries. India will then become the holy land associated with the sacred memory of the Tathagata. If people will only without prejudice study the Dhamma of the Tathagata Sammasambuddha they will find how lofty the principles are compared to other sectarian religions. The doctrine that he taught is based upon common sense, on scientific rationalism, on the law of righteous wisdom. We therefore hope that the younger generation in India will take up seriously the study of the Buddha Dharma which is now prevailing in Burma, Ceylon, Siam and Tibet. We therefore emphasise that if India is again to become a great nation it cannot progress without the progressive doctrine of the all compassionate Teacher of Nirvanā and the Law. What He taught for 45 years is embodied in a three line gatha :—

Sabba pāpassa akaranam, kusalassa upasampadā, Sacitta pariyodapanam, etaṇ Buddhāna Sāsanam.

The first is avoid doing evil, second, increase in doing good, and the third purify ones own heart, this is the teaching of the Buddhas."

BUDDHISM IN THE NEW WORLD

PROF. OM. LIND, Ph.D., F.R.S.

In Latin-America, as in most countries of the Western world, Buddhism is most welcome, and we may add, is yet to have its time of predominance there. We have of this fact exceptional proofs having toured the twenty-four South American Republics several times over during the past ten years.

Not verily so in North America. But we would venture to say that the reason of being so is rather the total lack of exposition made there of what is really meant by Buddhism. Buddhism, in general, is therefore confused and mistaken with a multifarious Theosophism, and our own experience of several years of close contact with learned circles in the U.S.A. has proved abundantly that the mere word Buddhism or to mention BUDDHA is more than sufficient to produce an ill effect towards one who would so venture. This is obviously the direct outcome of the Christian missionaries' confessions of presumed personal experiences in our midsts throughout the East. We are looked upon as the most irrelevant bigots and the most superstitious creatures on the face of this earth. Then, the mere assumption that one comes from India is enough to put us on the same level of the dozens of spook-mongers proceeding from the East—presumptually so—and odds of so-called "Fakeers" from India. In this respect exceptions are notably few, otherwise we are expected to be wonder-working "Mahatmas" and are at the same time exposed to the cumbersome and difficult task of avoiding being mistaken

with a Zanoni,* a Tuchegun† Lama or any mysterious Saints of the now so popular fictions of Mrs. Besant or Mr. Rudyard Kipling.

The slow and unsteady way how the two or three frail and precarious Buddhist groups now established in the U.S.A. are faring is proof enough that the land is rather hostile to us in more than one way. Then, if we add to that the unbrotherly regards of the Christians towards our ideas and activities, we will have explained why we cannot feel very confident of any bright prospect in so uncomely an atmosphere. America is a land of extreme liberty only if you can manage to live free from every contact with everybody ; if not, you will soon be made to understand that you are not at your right place, and if you are an "Oriental" (a synonym for Cooli, Opium smoker or anything despised by a white man) that will suffice to make you deserve more than you would care to receive in despise.

But in Latin America the masses are on a fair average much more cultivated than in any other country in the world. They are "Culture conscious". The best title there is to be an "Intellectual", one of the characteristic modern intelligentzia with its strong eurasian spirit. These form a caste there greater in number than in the rest of the world put together. Then religious intransigency is on its way to decline and is in no way comparable with that met with in the U.S.A. for example. This, of course, is said in terms of generally speaking.

No where in the world have we meet better chances for diffusing Buddhism than in Latin-America, for there the Christian religion is fast becoming but the shadow of its past grandeur and power, and its values are irremisibly viewed in their utter failure as means of social uplift and edification or even of stabilization now that its normal life has run its course

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* A personage in the book "Zanoni," by Bulwer Lytton.

† Also a personage in the book "Men, gods and beasts," by Ferdinand Ossendowsky.

of consecrated ethics, and in giving the individual a mental character and sane fundament for a truly noble behaviourism.

The Latin-American mind is most distinguished for its talents and its special disposition for a rationalism of the highest standard. These facts alone do provide a sure ground for the successful implantation of Buddhism there, specially in view of the fact that they are actually strongly longing for a substitute for the effete morals of the disordered West in which they have practically lost all faith. An intelligent campaign there would prove more than satisfying, that is to say, a diffusion work on strict rationalistic lines, which implies preferably Paññā, and based on a good knowledge of the Spanish language as a primary condition. We would not recommend Samadhi and Sila orientations in Latin-America at the start, for it would be trying to reap too much without due preparation of the grounds, and Pañña is preferable to the Latin American mind in what it implies-analysis of the highest order in super-psychology and speculation in the deepest of the realm of philosophy, activity for which it is particularly gifted. Our own experience leads us to be quite assured that Bhikkhus well prepared for the purposes would meet with the best results, as ground there is precisely what we would call propitious.

In view of such bright prospect we tried to invite a few Bhikkhus for this work, at our home in Panama, and in Cuba latterly, but the lack of means in getting the Bhikkhus here constrained us to postpone the project.

The conditions that should be fulfilled in a three years' course are the following:

A thorough knowledge of World history; Higher mathematics, history of thought in the West; Spanish, and a fair knowledge of French; a fair understanding of Latin-American life, customs and psychology; a general knowledge of up-to-date physical sciences; capacity in leadership; oratory; criticism of the Bible and Western thought.

This course might deserve to be taken into account when the Buddhist University begins its activities. Meanwhile, we would gladly give further particulars on the same subject to persons interested.

San Ricardo Atta 19.
Santiago de Cuba.

BUDDHIST NUNS

M. M. SALANAVE.

There were nuns—virgin women belonging to different religions—who took various vows as chastity, obedience and poverty, in ancient days as now. Herodotus wrote of them and there is an account of an Egyptian "Lady Abbess of Nuns" who lived at the time of Rameses II.

There are a good many nuns among the Buddhists to-day, some in Ceylon, Burma and Nepal, and a very large sisterhood exists I understand in Thibet. There are also many nuneries in Japan connected with the various sects, several of which belong to the Zen. Since, during my sojourn in Japan I lived only in Zen temples I only became acquainted with Zen nuns although I often saw the others upon the streets. With their shaven heads and dress, very much like that of the monks, it is often difficult to tell the difference between monks and nuns except that the features of the nuns are usually finer.

While living at Daitokuji, famous old Zen temple in Kyoto's suburbs, a priest took me to call one day upon the Abbess of a most interesting Zen nunnery, Hokyoji, meaning "precious heavenly mirror" temple. Every proper name in Japan, it might be explained, has a meaning and most of them are poetical and altogether charming.

Hokyoji was first founded to provide a religious retreat for ladies of the Imperial family who might desire to retire

from a worldly life to one of religious devotion, meditation and contemplation. As the years passed gradually restrictions were lifted so that now other women than those of the Emperor's menage are permitted to enter. However, all novices must be of noble birth. The present Abbess is daughter of a Count as was the beautiful young nun who was to have succeeded her but who died since I left Japan.

The beautiful old temple is full of priceless treasures most of them gifts from the royal family through the successive centuries. During many delightful and unforgetable hours spent at Hokyoji the Abbess told me many interesting incidents in its long history. Indeed because of my absorbing interest she caused its complete history to be written in Japanese which had never yet been published although most important Japanese temples have their histories printed in brochure form.

How and why the temple was named Hokyoji, or precious heavenly mirror temple is especially interesting. Centuries ago a fisherman found washed up on the shore a beautiful image of Kwannon, Japan's Madonna or "Mother of Mercy." The image held in its hands a mirror instead of the usual sacred lotus. Now the mirror is a sacred object in Japan belonging to Shintoism, their national religion. It was therefore natural that the simple fisherman should think that the Shinto Sun-goddess Isa had incarnated from this particular image of Kwannon holding a mirror, so he sent it as a gift to the Emperor. Later, when the Emperor Kegan's daughter came to found her temple he gave her the image. Thus it was the temple was named Hokyoji, precious heavenly mirror temple.

During Kyoto's period of greatest heat—July and August preched atop a miniature mountain outside Kyoto. Enpukuji means Complete Happiness, and for me it fulfilled its name truly. The master of Enpukuji is a famous Zen teacher, and the Abbot of Myoshinji, one of Japan's largest Zen temples.

Not all Zen monasteries have a nunnery connected with them so when I discovered a small one belonging to Enpukuji I was greatly pleased. Its name is Seigetsu meaning Water Moon temple, and it lies snugly tucked away among the sheltering hills and deep ravines, a picturesque winding footpath connecting it with Enpukuji. Seigetsu like all other temples has its own interesting history. It was founded about 130 years ago though the oldest portion of the building now standing is less than 100 years old for like most Japanese temples it has been destroyed by fire and again rebuilt several times throughout the passing years.

When the foundress first went to Enpukuji to meditate she was not permitted to live there as it was only for monks, hence she was obliged to seek shelter in a squalid hut near by. One day a passing peasant stopped to talk to her and was greatly touched by her devotion and very apparent poverty. He resolved to collect alms for her even though so poor himself. But the surrounding farmers were glad to donate a small amount and when he had received 50 yen he started to build her a tiny temple. About that time unfortunately famine struck Japan so the money gifts ceased but donation of rich were made instead. Slowly other rooms were added to Seitegsu temple until to-day though still small it has the comforts of more pretentious temples.

During the existence of Water Moon temple, or Seigetsu, it has sheltered about 102 nuns. When I was there the youngest novice was 15 years old and during the day attended the village school. The present Abbess, sixth in succession had been at Seigetsu for 50 years having gone there at the age of 10. How kind she was to me during my happy life at Enpukuji. When I bid her goodbye at Water Moon temple gate we both wept but happily it was not the last I was to see of her. When I started for my home in America later she accompanied me from Kyoto to Kobe remaining with me until my boat glided from its moorings out into the shining sea, where I could no longer see the tears on her

cheeks nor hear her crying Sayonera, Japanese word "farewell".

The master of Enpukuji had an aged aunt who was Abbess of another Zen nunnery which I also visited. The unique feature of this temple was that it boasted of a Meditation Hall, or Zendo as it is better known in Japan. I was told that was the only nun Zendo in Japan. The name of the temple, Zuigabzan Enkokuji means "auspicious rock mountain temple of complete light." It was built around 1601 and has also been destroyed by fire and rebuilt at different times.

The Zendo of Enkokuji is of quite recent origin. In the 37th year of Meiji—1906— the foundress arrived at the then unoccupied temple accompanied by a young nun. Soon after she founded the Zendo so that nuns who so desired might have a place of their own for meditation, or sazen as it is called in Japan. She remained their teacher until her death in the 17th year of Taisho—1918—at the age of 81.

Immediately after her death the present Abbess was called from a distant temple to take over the duties of Enkokuji. She was past 85 when I was there and took no really active part in temple affairs. The head nun assumed all responsibilities and was none other than the young novice who had accompanied the prioress, foundress of the Zendo, to Enkokuji years before.

The aged Abbess had never before talked nor eaten with a foreigner nor had her picture taken. She was greatly pleased and eager to tell me all the details of her life—she was about 4 years of age when she first entered temple life —and that of her temple. There were between 25 to 30 nuns living there regularily at the time of my visit. I was much impressed with their simple life and felt regret that I was unable to spend more time with them.

On my Indian pilgrimage I had hoped to meet Buddhist nuns also on pilgrimage for I had been told it was not unusual for Burmese, Thibetan and Nepalese nuns or bikkhunis to

visit the Buddhist sacred places of India, some of whom even travel as far as Kandy, Ceylon, on their "pious tour".

It is not unusual in Japan for laywomen to spend a short time with the Zen monks meditation. When I was at Enpukuji during sesshin—a time of particularly austere practices and intensive meditation—there were five Japanese women present. Three of them were quite young. I could scarcely imagine any Western girls especially Americans, voluntarily rising at 3 A.M. daily, spending most of the day in meditation during terrible heat and torture of mosquitoes, and eating the monks frugal food consisting only of tea, rice, salted pickles and at noon a vegetable and thin soup.

While in India I was informed that often religiously inclined Buddhist laywomen of Nepal lived ascetic lives of bikkhunis for a short period each year and wandered forth at such times begging as do the nuns. In the Christian world it is often stated that the Western women are more religious than the men while they hold the opposite to be true of Eastern women. I think however that statement could hardly be verified since Oriental women live more sheltered and reserved lives than their Western sisters so it would be very difficult to ascertain the truth or untruth of such a statement. It seems natural for all women of all time, whatever their race, creed or color, to incline to console themselves with religious practices.

TRUE RELIGION

By Rev. U. Kuthalasaya Bhikkhu, Benares.

When Lord Gautama Buddha had incarnated as the hermit, Sumedha, he fell down at the lotus feet of Lord Deepankara in the town of Amravati and prayed that in the next life he be endowed with that light by which he could attain omniscience, called Buddhatva. With this prayer, he strictly

followed the ten rules of conduct viz. magnanimity, humanity, renunciation, acquisition of knowledge, industry, forgiveness, truth, self-control, love and equanimity for ages in order to attain the knowledge of the world and Buddhatva. For six years Lord Buddha practised self-sacrifice and rigid penance. After finishing this hard penance of six long years in forest he seated himself under the Bodhi Tree near Buddha Gaya on a cot and attained the true knowledge.

Lord's Ahimsa.

Thereafter Lord Buddha preached his true religion of Nirvana, i.e., Salvation of the whole world. Whatever Lord Buddha had said in the holy Book Tripitaka has been truly said. And here I quote some such rules of religion from the Pali books as I think to be useful for the conduct of men. In no land should anybody sacrifice animal life on the occasion of *Homa* i.e. sacrificial worship, because thereby one only insults his own fellow-beings, high-souled personages and Brahmins. Warfare should be eradicated from the whole world and in its place the kingdom of righteousness or Dharma should be established everywhere, because conquest by righteousness is preferable to that by brute force. We should always practise humanity and propagate the commandments of the True Religion : because salvation can only be attained through it.

Lord's Kindness.

The Lord has stated that he attained Buddhatva i.e. Omniscience only because all men should follow the rules of religion in all ages present and future and thereby attain salvation. The ten rules of conduct were expounded for the gods and men so that all may be relieved of earthly miseries and troubles. All are His subjects. No one is so kind as He. All men are His children and as He likes His son, Rahula to attain happiness so He likes all men to attain peace and happiness both in this and the next world.

KARMA.

Human deeds are of two kinds viz. righteous and unrighteous. Righteous deeds include the practice of true religion, avoidance of sins, to do good to others, to be kind to every being, giving alms to poor, to speak nothing but truth and to be pure in thought, work and deed.

Whereas unrighteous deeds are the results of such ill motives as stand in the way of human success and include himsa (violence), theft, corruption, to speak lie, to drink etc. There are five enemies of human virtue viz. passion, anger, greed, ignorance and jealousy and all these are the root causes of evil. These are the mainsprings of all evil deeds. The effect of virtuous and evil deeds can not be mitigated. Every one has to reap the fruits of his own deeds, whether good or bad. Virtue and sin are the two ingredients of all human activities without which there lives no man or animal in this world. Therefore, it is only proper for one to depend upon his own deeds.

MISERY AND HUMAN BODY, BOTH TRANSITORY.

A thing is called transitory when it comes into being and is destroyed. In the three worlds there is no God or man who can escape Death. Death knows neither the rich nor the poor. Misery lies in the separation from beloved ones. The world is surrounded by miseries, just as the plough-ox makes rounds of the field. The whole world is steeped in miseries. In the very beginning of life at his birth a man suffers. Thereafter he suffers from diseases, old-age and death. It is therefore a mistake to say that the world is full of happiness.

Physical body is made up of four matters according to Pali books viz. earth, water, fire and air. This body is only transitory and full of offensive smell. The quality of human body is that it expands when it is lifeless. He who understands these things in their true light becomes pure and attains Nirvana or Salvation.

WELCOME ADDRESS.

It is a matter of great pleasure that Maha Bodhi Society spent over a lac of rupees on the building of a holy temple in order to enhance the beauty of that holy place in Mṛagadaya (Sarnath) where Lord Buddha preached his religion to his five disciples for the benefit of the whole world. To this work people from different lands contributed their might and for this I heartily thank them as well as th Maha Bodhi Society and pray that this holy temple may stand so long as the sun and the moon shine.

INTRODUCTION OF BUDDHISM INTO SIKKIM AND DARJEELING AND A SHORT ACCOUNT OF TIBETIAN BUDDHISM

BY KUMAR T. N. PULGER.

It was about the middle of the 17th Century, A.D., that one Kusho Lhatsun Chhenpo literally "the Hon'ble Great Reverend God" a native of Kongbu in Tibet entered Sikkim via Ghanchhenjutnga (Kinchinjanga) and introduced Buddhism. By this time the Mahayanic Buddhism had become a most powerful religious force in Tibet, and was extending its creed among the Himalayans.

This saint arrived in Sikkim with two other Nyingmapa Lamas. One Sempal Chhempo of the Kartok Sect came by the Western gate, and the second one Rigzin Chhenpo of the Ngapdakpa Sect came by the Southern gate viz. by way of Darjeeling and three of them met at a place now called Yoksam, literally "The Three Saints."

These three Lamas after holding a Council crowned one Phuntsog Namgyal, the first King of Sikkim, to rule the country religiously.

The religions supplanted by the teachings of these Lamas were the Bon, the earlier Demon and Fairy worship of the

Lepchas, the aborigines of the country, even now traces of both of these ancient religions are to be found here.

There are only two Sects of Lamas here, viz. The Nyingmapa and the Kargyutpa. The Gelukpas or the Yellow cap Sects.

SHORT HISTORY AND DESCRIPTION OF TIBETAN BUDDHISM.

About 1600 years ago, when the first great Buddhist King of Tibet (Srong-tsen-gonpo) himself an Avatar of the Bodhisatwa-Avalokiteswara (the Vishnu of the Buddhist Trinity) first introduced writing and the Buddhist Scriptures from India to Tibet and began the conversion of the Tibetans to Buddhism, there was the Bon Religion. It was a religion akin to the various forms of Druidism of the ancients or Shamanisms and Charlatanism prevailing even now in various out-of-the way places of Tibet itself and amongst the people of Sikkim and Bhutan, and also in the South of Russia. It had various mystic rites and rituals, and a school of philosophy of its own. It believed in the transmigration of souls, and also that the soul could be purified of its sins by pujas and sacrifices. It also believed that some souls might become evil spirits and afflct or render aid to living persons. It believed in the existence of local deities, genies, fairies, hobgoblins, ghouls, sprites etc.

At about the same time Buddhism in India too had developed into the Mahayanic Form inculcated by Nagarjuna, Arya-Asangha,—Aswaghosha, Dingnag, Arya-Deva, Dharmakirti and others. When it was introduced into Tibet it adopted those dignified and impressive rites of the Bon religion, and eschewed the gross and misleading ones thus utilising these forms which were good, and which the people used to regard as holy and sacred and instilling the spirit of Buddhism into the whole so thoroughly as to make it quite Buddhistic.

Buddhism was thus introduced into Tibet, where it took firm root and has ever since flourished and kept on growing

and spreading until the whole of Mongolia and a large part of the population of China has been brought under its benign influence. It may be here asked what good did Buddhism effect in Tibet which the Bon religion left unaccomplished. To this the answer is "While Buddhism preaches Buddhhood or Nirvana for its final Goal, the Bon religion only showed a path for an improved form of existence in Samsara.

Later on about a hundred years after the above king, his grandson, King Ti-srong-dentsen invited the great Indian Saint and Pandit Padma-Sambhawa of Urgyen(?) into Tibet where he lived for 46 years according to some and 56 years according to others. He introduced the Tantric Form of Buddhism then prevailing in India into Tibet, and called it the Mantra-Yanic Buddhism. As this was the older form of Buddhism preached to Tibet it has been caled the Nyingma-pa or old faith. At the same time the Khanpos Bodhisatwa and Vimala Mitra established a priesthood, devoting themselves to the observances of priestly vows and discipline of the Buddhist Sramana. The Mantra-Yanics called themselves Ngagslugpas (Mystics) and the Sramanas were called Do-lug-pas (Sutra-yanics). The external form by which they distinguished themselves was in this that former's adopting red caps while the latter used yellow ones. The Nyingmapa Lamas and hierarchs might marry and beget children, while the Sutra-yanics remained celibate.

Later on about a thousand years ago, Atisa, a famous Pandit from India visited Tibet and reformed the Buddhistic Faith, which has since then been the State Religion of Tibet. Later on Tsong-ka-pa appeared as another Reformer.

In practice, the Do-lug-pa Lamas devote their lives and energies in mastering the Kahgyur or Commandments of the Lord Buddha, and try to attain Samadhi by the means and method preached therein and aim at attaining Nirvana by the following means :—

(1) The realisation of the Four Noble Truths,

(2) and by taking the Noble Eightfold path, and the observance of the 253 vows of a Sramana.

The Nying-ma-pas also have recourse to Dhyana and Samadhi as the approved means to obtain Buddhahood. The Do-lug-pas call their Final Goal by the name of Nirvana (meaning total extinction of everything that could constitute the idea of selfish existence) while the Mystics (Ngag-lug-pas) call their Final goal by the positive name of Perfect Buddhahood (Dzogpai-Sangyay).

The negative goal of the Sutra-yanics (Do-lug-pas) might be best understood by the state called Suññyata or Prajña-paramita, which is expounded thus. Suññyata is devoid of Forms, sounds, smell, Taste and Sensation, and Satta (Reality) nor has it eyes, ears, nose, tongue, body, feeling or desires or consciousness etc.

The Positive view of the Final State (1) Self knowledge, Self Enlightenment and self Emancipation.

The Mystics call their Final Goal, the attaining of the State of Perfect Buddha-hood knowing everything.

This Positive view of the Final Goal consequently has for its progressive stages also positive stages. They are devided into the threefold, and the five fold personalities. The former are :—

(1) Dharma Kaya (the Body of Truth).
(2) Sambhoga ,, (the Body of perfection).
(3) Nirvana ,, (the Phenomenal Body).

(1) The first comprises the Entire Cosmic Truth, (Spiritual and Substantial, Nirvana and Samsara, Names and Forms).

(2) The second is the embodiment of all the good qualities into One Perfect Being.

(3) The third is the incarnate Being through whom the Sentient beings of the World are taught, guided and helped. It is an off-shoot or offspring from the Sambhoga Kaya.

This gives the idea of how the Infinitely Great Cosmic

Truth affects the microscopic or Infinitely Small and minute Samsaric beings. It shows the down ward relation from the Infinitely Great to the Infinitely Small.

The Five Fold Personality are called the five Dhyani Buddhas, and represent each a perfected Attribute of a Perfect Buddha, and shows the upward process of Emancipation from a Sentient Samsaric beings towards the Infinitely Great and Eternal all pervading, all comprising Dharma Kaya.

The Dolug Lamas, called Yellowhats by European Writers, have 13 Stages or degrees to attain before reaching Nirvana.

Of the thirteen, if a person only attains the first Stage, he is thenceforth ever happy, and after attaining the 6th Stage-viz-Arhatship, he is incapable of falling back into Samsara.

An Arhat of the 8th degree, obtains the power of multiplying himself into 30,000 avatars, each capable of serving and helping others.

The Mystic Mantrayanics have their Boddhisatwas, Swamis, Yogis Siddhipurushes, Mahatmas, Paramhangsas. In fact the rites and rituals, Saddhanas and Dhyanas are so alike with Hinduism, that at first sight it is difficult to distinguish which is which.

In fact the Doctrines of the Hindus sect of Saivas and Saktyas are so nearly alike in practises to the Buddhist Tantric practices, that it takes a very keen observation to distinguish the difference between the two, and hence the opinion that the Tantric form of Tibetan Buddhism is a degenerate form of the pure Doctrine of the Lord Buddha.

We on the other hand claim that it is a higher and better development of the same.

We say that the ethical and moral code of Buddhism, as found in the Tripitakas, which consists of the Vinayas, Sutras and Abhidhanas, are as the trunk of a tree. The

Mahayanic Doctrine with its various means and methods, Sutras, Mantras, Dharanas, Dhyanas, Sadhanas etc., are as the foliage and flowers. And the Mantrayana with its signs, symbols, and mystic words and truths, pregnant with meanings, and its avowed methods of utilising even the passions in the path of attaining Samadhi, and finally Buddha-hood is as the fruit and essence of Buddhism.

Both the Sutrayanist and the Mahayanist have recourse to the Refuge formula, prayers, mantras, Dharanas, Sadhanas and Samadhi as the means to obtain Buddha-hood.

There are four classes or degrees of the above. These are called the (1) Kriya, (2) Upa, (3) Yoga and (4) Anutara.

All of them lead to the attainment of the Quiescient state of mind, called Samadhi, a super-conscious state of the mind, in which the ordinary perceptive and responsive functions of the mind are held passive, and a keen, thrilling conconsciousness shines forth clearly, the duration of which state is marked by a state of inexpressible and ecstatic bliss at the beginning. But as the disciple gets used to it, the feeling of bliss wears off and only the state of Super Consciousness remains. This state of mind is believed to be the foretaste of the Eternal Blissful State of Perfect Buddhahood. By immersing oneself into Samadhi, the Mental Faculties all get refreshed, strengthened and expanded. Samadhi is the pure Intellectual Reservoir and Filter, wherein the dregs of selfish ideas get thoroughly strained off, and the mind gets a fresh impulse of Faith, Energy, Zeal and Clearness. The mind by frequent enjoyment of Samadhi acquires, Expanse, depth, purity and strength. It is the crucible where every illusory idea of an individual and independant existence, apart from the Dharma-kaya, gets at first expunged and finally destroyed. It is this state of the mind in which clairvoyants enjoy retrospective and premonitory vissions, telepathists read thoughts, and saints get their inspirations etc.

Now as to the means adopted to obtain it, there are four classes or degrees as enumerated above. Each again has its own peculiar Dharanas, Mantras, Deities and meditations.

Every fully ordained Lama or Khanpo of a Nyingma or Kargyit monastery must pass through all the four stages before hegets ordained. The four stages are : (1) Kriya, (2) Upa, (3) Yoga and (4) Anuttara.

The Noviciate priest, first has recourse, when he wishes to devote himself earnestly to seek spiritual development to the Kriya Deities. These are male and female Bodhisatwas, e.g., Manjusri Avalokiteswara, Bajrapani, Tara, the white and green Taras, Lakshmi, Saraswati etc. The devotee is then required to abstain from all animal food even from milk and butter, reddishes, onions, garlic, fungi are forbidden. He lives on a single meal and recites the mantra of the particular Deity he has chosen. This is the first step where he tries to acquire merits by living a pure and peaceful life, by meditating on a chaste Ideal, and supporting life by cereals and natural food. But here he is passive.

Next he takes as it were a more active view. He enters the Upa State. Here the Deities are represented as of the fierce type like Ha yagriva, Yama Raja etc. He partakes of flesh and wine. He identifies himself with the Deity on whom he is meditating, in whole as well as in parts, form, speech and mind. He has to dismantle the old form of his vulgar human shape with its deformities, meditate upon the Ideal Shape, forget small talk and recite only mantras, forget worldly and selfish desires and entertain Universal and Altristic sentiments only.

In this stage, all the passions serve as doors and paths to him. He may be proud, but his pride must be devoid of egotism. It must be the Divine Pride, which scorns to do a mean deed, or entertain a mean thought, or speak an unbecoming word.

He may be ambitious, but his ambition must be of the highest which aims at such a sovereignty, from which there is no fall possible.

He may be covetous, but covet only such a treasure which perishes not, which is never exhausted, and so on.

Then having passed well through this stage of his spiritual training, he must next merge himself into Yoga or meditation.

No more Deities as God or Ideals to worship, but he must enter into an analysis of his own Being. What relation he bears to the Universal whole, both physically and and spiritually. He even now contemplates upon Deities, both male and female, in fact they are the more magnified and expanded beings that he had worshiped as a Kriya Deity, identified himself with as an Upa Deity, and now he is to identify and realise them in his own person. The external condition now imposed upon him from his expanded knowledge of facts, is necessarily light. He no longer sees the utility of facts and penaneces refraining from certain deities and lines of action. His mind is now so trained that he cannot but act or live rightly and wisely.

The 4th and the last stage of his development and initiation is the Initiation into the Anuttara Mandala (the circle or conclave of Beings above whom there is no other Deity).

Here he is to regard his own personality as being made up of several others, and these others again are all Divine Beings, Universal Forces, Laws, and Raya.

He no longer occupies the situation of an entity existing in Space, but it is a mutual Unity. Space exists in him, Time exists in him. He in the Universe and the Universe in him.

Then his least exertions, actions, motions become significant and full of importance. They become graceful and

harmonious. His least word, sentences, utterances become all sacred Truths. They partake of the nature of Dharma.

His thought and wishes when formed are as potent as the Thunderbolt, irresistible and enduring as tune.

From Man he becomes a God, a Divine being. From the Finite he becomes Infinite. Death to him is easier than the change of garments to a fashionable person. He has from the original seed, sown in the field of Spiritual Development, passed through the four stages of Kriya, Upa, Yoga and Anuttara Mandalas developed from the seed into the embryo, the shoot, the foliage and flowering stages, and lastly the fruit bearing stage of Anuttara, become capable of multiplying himself without any limit, so that what we see on the natural physical plane the fact of producing millions of seeds each as capable as the first original seed, utilised and proved possible on the spiritual plane also.

We claim for our Bodhisatwas the power of reproducing or reincarnating themselves in as many forms as they deem necessary.

THE PATH OF HOMELESSNESS

The Admittance of two Germans into the Order of Buddhist Monks.

By Upasaka Buddhassa Persian.

(Translated from the German by Daya Hewavitarne).

In the middle of a lagoon near Dodanduwa, in Ceylon lies the German Buddhist Monks Island—*Polgasduwa,* Island Hermitage. The stillness of the night is broken by dawn and blooms into a radiant day. Not long after, after the sun had risen in the Eastern sky, work begins in this German Island Monastery.

To-day is full-mon—*Uposatha Day*—a holy day of the

Buddhist World. But to-day is more than that. To-day two Upāsakas are entering the Path of Homelessness, *i.e.*, they will be admitted into the Order of Bhikkhus. This festival, *Pabbajja,* for a white man, who has come from the West, is an occasion which attracts many visitors and pilgrims. All are dressed in pure white robes, white like the flowers they have brought in their baskets as offerings. Among them are Ceylonese and Burmese Bhikkhus who had come the previous day—brown figures in yellow or dark yellow robes of the monk. So it presents a beautifully coloured picture—the differently clad brazen coloured people in the midst of the luxuriant vegetation, of the red coloured soil and of the south blue sky.

The sound of a bell is heard—it is the signal for the Bhikkhus to their dāna, *i.e.*, midday meal. The Buddhist monks take, according to the Vinaya rules, only one meal—at mid-day. Bhikkhu by Bhikkhu sits himself down on the cushions placed on straw mats. They take their places according to seniority. Thus seated they accept the meals that are offered. After the Bhikkhus have vacated their seats, the visitors start taking their meal.

Sharp at 2-30, at the sounding of a bell begins *Pabbajja,* the ordination. A perfect stillness prevails among the people and the two Germans appear in the white robes of an Upāsaka led by a Bhikkhu. There, on a raised platform, covered with a hatched roof to protect from rain and sun, sits ten Bhikkhus and three Theros.

The candidates appear before them, bow and repeat with reverence the request for admission into the Order. "While I take these yellow robes in order to realise the deliverance from all suffering of existences I beg of you to have pity and receive me". This is repeated three times in turn. After the monks have given their consent by remaining silent the Upāsakas are led by a monk to a nearby hut, where they exchange their white robes of an Upāsaka with the yellow

robes of the Bhikkhu. They return and the senior Thero finally admits them into the Order as Samaneras.

The people greets the newly ordained members with joyous shouts of "Sadhu, Sadhu". Then a Thero reads a passage from the Buddhist Scriptures. It is the word of the Buddha, the Master, that is being expounded and all the people listen with devotion.

Then a long silence. Then in a deep sounding voice—"Buddhaṁ saraṇaṁ gacchāmi" (I take my refuge in the Buddha). And the crowd of devotees murmer gently the answer: "Buddhaṁ saraṇaṁ gacchāmi".

"Dhammaṁ saraṇaṁ gacchāmi" (I take my refuge in the Dhamma) and again it is repeated by those below: "Dhammaṁ saraṇaṁ gacchāmi".

"Saṅghaṁ saraṇaṁ gacchāmi" (I take my refuge in the Sangha or Order) and again it is repeated by those below: "Saṅghaṁ saraṇaṁ gacchāmi".

These refuge formulas are repeated three times and is followed by the five *Silas* (precepts) which must be observed by everyone, who calls himself a Buddhist. They are:—

I undertake the precept to abstain from killing.

I undertake the precept to abstain from stealing.

I undertake the precept to abstain from unlawful sexual indulgence.

I undertake the precept to abstain from falsehood.

I undertake the precept to abstain from taking intoxicating drink.

This too is first uttered by the Bhikkhu and repeated by the people. These promises do not merely rest on the lips, but go deep into the heart.

The festival is come to an end. Two newly built huts, for the two newly ordained Samaneras are presented by the Dayakas of the Bhikkhus.

In the meantime, the day is far spent. One by one they leave the quiet calm Island of the German monks. A dull smoke rises over the tops of the coconut palms, like a sign

of relief after a hot day. Far away sounds a dull, unbelievable wave. It is the sea. The freedom of nature is still fervently felt. Powerful, almost too, powerful for the starlit sky shines the full-moon out of the velvet-like splendour of the sky.

LONDON BUDDHIST MISSION OF THE MAHA BODHI SOCIETY

41 GLOUCESTER ROAD,
LONDON, N.W. 1.
31st August, 1932.

We are quite well. Our work is progressing well. Our meeting Hall is quite insufficient for our weekly meetings and several people have to stand outside. It is a great hinderance. We cannot advertise because there is no accommodation. Even if we suppress publicity still in the winter there will be more people at our meetings. Yesterday we sent a cable to the Trustees suggesting the immediate removal of the wall separating the two rooms. By this the accomodation can be doubled and the visitors room can be used as the Shrine Room. Every Thursday, Rev. Ananda is having a sat-sanga class, where free discussions on different subjects take place. Last Thursday there were 8 people. This class is meant for those who want to have more enlightenment ; and the enquirers are of a more advanced type. Now we are going to have a Scripture class on Tuesdays. Already two lectures have been arranged outside the headquarters. More public lectures outside the headquarters will be arranged in the Winter. On the 10th and 11th September our Educational committee will hold an Educational Conference. I enclose one of the programmes.

Many local papers have published accounts that the Buddhist Mission is going to build a Temple at a cost of

£10,000, but we do not know how they got this information. Several of them came to enquire about it.

Some of the English Orientalists with an Imperialist trend of mind think it a great mistake to give due recognition to the life-giving message of our Lord. So you see so many undue criticism of Buddhist thoughts. The people of that type though they know the weakness of Christian Teaching and Dogma, still want to patronize it because it helps them in keeping the society in present serfdom. In the latest number of the Bulletin of the School of Oriental Studies (Vol. VI, Part 4, pp. 867-964). Dr. Thomas Tscherbatsky has given a crushing reply to the unjust criticism of Dr. A. B. Keith and others. The heading of the article is "The Doctrine of Buddha". It will be very good if it is produced in the "Maha Bodhi".

Mrs. C. A. F. Rhys-Davids' writings—though they show decay of intellect, love of Spiritualism, Spirit-communication and misguided zeal to show that the Buddha was a standard-bearer of moriband teachings of the Upanishads —, and therefore have not the same power of appeal for the scholars ; but sometimes they are dangerous for the less-informed people. So I am going through them to write some articles which can be reprinted afterwards in book-form. The subjects will be : (1) Her utter ignorance of the Pali language, (2) Her hypothesis based on wrong interpretation of some words, (3) Her method, more dogmatic than scholarly, (4) Impossibility of her "Sakya" from the historical and philosophical point of view, (5) Full of repetitions and self-contradictory statements, (6) Intellectual decay and mental shock are the cause of her new evangelism. Just now I am going through all of her books. Some of the articles will be published in "British Buddhist" and others I will send to "Maha Bodhi". Dr. Tscherbatsky wrote to me about his article. I will write him to re-write his article for the publication in book form. I think, if my above articles are also ready, then Dr. Tscherbatskys and mine will be able to remove so many misconceptions spread by these orientalists. But there is one thing more. Most of the translations of Pali

works are full of mistakes, some of themlike Mrs. Rhys Davids' Dhammapada and Itivuttaka—are full of mistakes. So for a beginner they cannot be recommended. Some of my friends who have seen my "Buddha Charya" are of opinion that it will be very helpful for the inquiriers and will serve as a Buddhist Bible, if it is published in English. With the help of Mr. McKechnie, Dr. Zoysa etc. it can be easily done. For a 1000 copies it will cost about £200-250. Being a Life and Teaching of Buddha, based on Pali Tripitakas only, it will attract more attention, and besides Englland, it will have its circulation in America, India and other countries. So it will be easy to recover the expenses. If it is arranged, I shall stay here till the work is finished.

After that, instead of going to America, I think it will be better if I visit some of the countries of Europe, where there are Buddhists. Apart from propaganda, I want to know about the needs and means of the propagation of the Dhamma in those countries. We must have our missionaries in the West. We should not neglect the quest of Dhamma, which to be found everywhere in the West. And I am sure that if we try and give the right type of training, we can prepare some of our young men for this work.

Dr. Tscherbatsky, Dr. Pelliot (Paris) and other scholars are very much interested in the Buddhist philosophical work "Vijnapti-matrata", which I am restoring into Sanskrit from Chinese. Kashi Vidyapith is ready for its publication.

Before my return to India I intend to complete it. After coming there I want to translate the whole "Majjhima Nikaya" into Hindi. If I get a swift writer, I can finish it in three months. And there are some restoration works from Chinese and Tibetan.

How is your health? We wish to hear same from time to time.

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A PIONEER MISSIONARY

I

By S. Haldar.

Not many years ago a Protestant missionary engaged in the educational field in Calcutta brought out a book entitled *The Goal of India* in which he looked, with confidence, to the eventual evangelization of this country. His wish was no doubt father to the thought. More recently the situation has been re-examined and experience has led Protestant missionaries to modify and curtail the expensive and troublesome operations directed through secondary education and to devote greater attention to the comparatively simpler task of evangelizing the lower orders. It has been found that the more intellectual classes in Heathen India are as little inclined to accept the faith offered to them as the higher classes of educated people in Christendom are disposed to continue their alliance with Christianity. Professor B. W. Jowett has stated in his book *On the Interpretation of Scripture* that the Christian religion is in a false position when all the tendencies of knowledge are opposed to it.

One of the earliest men who brought the light of Christianity to India was Francis Xavier who, in association with Ignatius Loyola, established the Society of Jesus, one of the greatest organizations of the Church of Rome. In the book just referred to (*The Goal of India*) the Protestant writer has described Xavier as "one of the most brilliant and dazzling figures in all missionary biography." We men of India and Ceylon ought to have a closer acquaintance with this remarkable man. Xavier reached Asia Portuguesa on May 6, 1542. We are told in Psalm ii that Jehovah gave to David, King of Israel and the human ancestor of Jesus, the heathen for his "inheritance". The early Christian Church adopted the principle : "The Pagans are our debtors ; all that the Pagans

have acquired with labour we ought to enjoy without labour." Acting on the admirable principle that "all the wealth of the heathen world belongs to the faithful," the Pope made a free gift of the continent of India to the King of Portugal in return for his pledge to establish Christianity there. Pope Gregory VII claimed the whole earth as the property of the Popes and on the discovery of America and the East Indies the Popes allotted to the Portuguese all lands to the eastward of Cape Nun on the African coast and to the Spaniards all lands to the West, the islands being regarded as the appanage of the Holy See. The Catholic idea of the position of the heathen is fully shared by the Protestants. Professor Thomas Arnold, the eminent Head-master of Rugby, has expressly held that in a world made of Christians and non-Christians the latter should have no rights.

Francis Xavier made the mid-sixteenth century great in missionary annals. Albuquerque had made conquests in India for Portugal. He had inaugurated the admirable practice of forcing the natives to "become Christians" (i.e., to be baptised), which was ever a favourite Iberian method. The Holy Inquisition had not been actually introduced, but its powers were delegated to the local ecclesiastical authorities. Even nominal conversions of Mahomedans were then, as now, almost unknown, and the missionaries were compelled to draw their converts chiefly from the castes upon which Brahmanism lay most heavily. Xavier had developed to a high degree the Jesuit technique of being all things to all men. His authority as a European, his great earnestness and sincerity and the austere beauty of his life gave him an initial advantage which cannot be overestimated. His personal characteristics probably counted far more than any persuasiveness of doctrine with a people bred to respect asceticism and fortitude. The caste of Paravars of the coast district of Comorin were converted by a process of "mass baptism". Xavier applied for permission in this behalf to the Governor-General of Goa who recognizing "the political value of Christianising the pearl-fishers gave his consent." Of Christianity they knew only that it was the

religion of their protectors. They seem to have been a gentle, credulous warm-hearted people, with a taste for the supernatural. Xavier had been with them scarcely six months before they began to regard him as a supernatural being. Many of the "miracles" which after his death were attributed to Xavier were first recounted by the villagers of the pearl country.

(*To be continued*).

ANNUAL GENERAL MEETING OF THE BRITISH MAHA BODHI SOCIETY

The sixth annual general meeting of the British Maha Bodhi Society was held on Sunday the 7th August 1932 at 41, Gloucester Road, Regent's Park, London. The Chair was taken by Mr. A. H. Perkins, Vice-President of the Society.

Mr. G. A. Dempster, the Honorary General Secretary, read the following Report :—

Mr. Chairman, Ladies and Gentlemen,

I beg leave to submit to you the report of the Society's work for the year 1931/1932.

In the first place I must tender to you an apology for the delay in summoning a General Meeting until now, but there have been several reasons contributing to this cause.

Firstly it was our desire to place before you the New Constitution for your approval at this meeting and the drawing up of this document and its subsequent discussions by the Committee has made it impossible to summon a meeting earlier.

Secondly, the internal affairs of the Society itself having been under readjustment, the pressure of work on the Committee has been very great.

INTERNAL AFFAIRS.

This was necessitated as you are probably aware by the resignation of the previous Secretary, Mr. F. J. Payne, followed

later by that of Mr. A. G. Grant, the Treasurer, Mr. A. Grant, the Librarian and member of the Editorial Committee, and Mrs. E. E. Grant. I feel it my duty to furnish some details of the events that lead to this situation, and this I shall proceed to reconstruct from the rather meagre records that I have been able to obtain since accepting the Secretaryship.

From the minutes of the Society I gather that an attack on the policy of the Mission had been in Ceylon which appeared in the *Ceylon Daily News* in October 1931 and this was answered by Mr. Payne. The nature of the addresses given was the subject of criticism, and discussion on this point again rose within the Committee itself during January 1932. It appears also that there were a number of pressing difficulties in carrying on management of the house and the finances of the Society were also causing anxiety. To meet this situation an appeal was launched by the late Secretary for 500 supporters at 12*s*. per year, but in December 1931 it was admitted that the scheme had not matured.

At a committee meeting dated the 7th February 1932, Mr. Payne reported that the Trustees had appointed Dr. J. A. S. Goonewardene and Mr. Daya Hewavitarne to take over the management of the Mission premises at 41, Gloucester Road. Mr. Payne announced that he had written objecting to this course, but a motion was brought by Dr. B. E. Fernando, seconded by Mr. Peile pledging co-operation with the Trustees scheme. The Treasurer, Mr. A. G. Grant thereon gave notice of resignation in the coming March.

Within the course of the next few days Mr. Payne resigned the Secretaryship and the Editorship of the magazine.

A Committee meeting on the 28th February appointed Mr. J. F. McKechnie, Editor of the magazine and Mr. G. A. Dempster as Secretary. Mr. Daya Hewavitarne was appointed Manager of the magazine of the Society at a Committee meeting on the 13th March and Mr. Adikaram, Treasurer on the 3rd April, after Mr. Peile had refused on personal grounds to accept the post. Mr. S. Kanti informed the Society in a letter

dated March 1932 that he was resigning from Committee as he anticipated returning to India. On May 30th, Mr. Alan Grant resigned from the Editorial Committee owing to disagreement with the policy of the magazine and Mrs. Grant handed her resignation to the Society on the 11th June. Mr. Adikaram asked to be relieved of his office on departure for holidays, and Dr. C. B. Dharmasena kindly agreed to accept the position of Treasurer. Nine Committee meetings were held up to February and eight have been held since then.

CONSTITUTION :

The newly appointed officers decided to concentrate on the question of the Constitution at once and a sub-committee was appointed and to work upon that already drafted. The sub-committee was comprised of the Secretary, Dr. A. P. de Zoysa and Mr. Daya Hewavitarne.

It will be observed that a new departure has been suggested by the organisation of sub-committee to definitely confine themselves to certain work, the Secretary to co-ordinate the various heads of sub-committees and these to form in conjunction with the other officers of the Society, the General Committee. It is thus hoped to give greater attention to the various aspects of the Mission's work in this country relieving the Secretary to a certain extent and giving greater scope to the individual ability of the members to work along their own particular line for the cause that all have at heart. The heads of the sub-committees having the power to choose a committee from the members of the Society to work with them, it is hoped will enable those who are anxious to aid the society but who cannot afford much time an opportunity to help. It is the Committee's earnest desire that all shall co-operate to make the Mission better known.

MEMBERSHIP :

The membership of the Society is at present 86, but it has been exceedingly difficult to fix the number for certainty since no official list has been given to the Secretary and I wish to

express my thanks to Mrs. Grant for having furnished me with her own privately compiled record without which the Society would have been in an impossible position. It is to be hoped that the subscribers to the Society will be considerably increased during the coming year since a broader foundation for the Society is much needed. I trust therefore that you will make every endeavour to make the Mission known amongst your friends and induce them to attend lectures and addresses.

MAGAZINE :

The Society's magazine, the British Buddhist is not receiving the support that the Committee and all well-wishers would desire. The cost of production is high and I regret to state that at the moment the expenses are not met by subscriptions. In all 350 copies are printed. Of these about 200 go to subscribers in all parts of the world, the rest being used for propaganda purposes. The articles appearing therein are highly desirable for those beginning a study of Buddhism and I would ask you to bring the magazine to the notice of all enquiriers as a means of bringing them into closer contact with Buddhist thought. I would remind you that an annual subscription costs only 6/- and the single copy 6*d*.

FINANCE :

The state of the Society's financial position as compared with last year is highly satisfactory showing an increase of no less a sum than £170-0-0*d*. To this state of affairs the Society owes much to the generous donations of our co-religionists in Burma, Ceylon and Siam, many of whom send us money that they have collected from their friends and acquaintances. It is very encouraging to know that in these days of striving for worldly objects there are still many who will sacrifice for an ideal, and the Mission is profoundly grateful to all those who support us however small the amounts they send us.

CORRESPONDENCE :

The Society has been in correspondence with the Museum authorities in this country regarding the relics of the Arahats, at present retained by them in the British Museum and the Indian Museum at South Kensington. They informed the Society that they were not empowered to "alienate any object" though they assured the Society that the relics were respectfully treated. The Committee had suggested that they might be returned to India and deposited at the new Vihara at Sarnath.

LECTURES :

Lectures have been held regularly every Sunday at the Society's headquarters at 41, Gloucester Road, N.W. at 6 o'clock. These have been well attended and it is gratifying to the Committee to observe that the audiences are steadily increasing in size. They regret however that it is somewhat uncomfortably crowded on Special Celebrations and the question of the removal of the far wall to enlarge the seating capacity is shortly to be reopened with the Trustees in Ceylon. Our special thanks are due to Drs. de Zoysa and B. E. Fernando as well as Mr. Jackson for consenting on many occasions to speak at the Sunday meetings at very short notice : they are loyal supporters of the Mission and can always be relied upon. I regret that no syllabus of lectures has been published since the end of June, but in anticipation f the near arrival of the two Venerable Bhikkhus, we witheld our action in order to discuss with them their attitude to our policy. For the time being however they wish us to proceed as previously, and I therefore hope to have the matter in the hands of the printer within the next few days.

Three lectures have been given during the course of the years outside the Society's premises. The first was given at Caxton Hall of the Ven. P. Vajiranana on the 3rd November. Mr. Perkins also attended and gave an address. The meeting was not very well attended however I regret to say and it

was not considered advisable to repeat the experiment for the time being in view of the expense.

By invitation from the "Toc H" Branch at Fulham, the Ven. Vajiranana addressed the audience on Buddhism. The audience were exceedingly appreciative and many interesting questions followed in the discussion. The Hammersmith branch of the same Association have requested the Mission to furnish them with a speaker in September of this year and we are anticipating an enjoyable meeting with these friends.

The third occasion was that on which, at the request of the Rector of Hilperton Rectory, Trowbridge, Wiltshire, Dr. A. P. de Zoysa addressed a meeting of the Clerical Society on Buddhism, for the Society.

It will be seen from the above that the interest in Buddhism is steadily but surely spreading and that the field for its activities is gradually widening. I would ask all of you who are able to make us known amongst people who are likely to offer us an opportunity to address them. Much valuable work for Buddhism can be done this way.

FESTIVALS :

The following festivals have been observed at the Mission House during the year :

WESAK : Held on the 22nd May. The Eight Precepts were observed and there were over 80 present at the evening address given by Mr. P. Srinivasacharya on the "Interaction of Buddhism on Indian Philosophy."

POSON : Celebrated on the 26th June, when addresses were given by Drs. A. P. de Zoysa, P. B. Fernando and B. E. Fernando.

DHAMMACHAKKA : Celebrated on the 10th July when the following speakers addressed the meeting. Dr. W. Stede, Mr. G. A. Dempster and Mr. A. H. Perkins.

The WESAK Public Celebration was undertaken with the co-operation of the Buddhist Lodge and was held as usual at

the Essex Hall on the 20th May. Mr. Christmas Humphreys was in the chair and the Society was represented by its Vice-president Mr. A. H. Perkins. The Bhikkhu Vajiranana also addressed the meeting. The meeting was the most successful ever held and was better attended than on previous years. On behalf of the Ceylon Buddhists, Dr. G. P. Malalasekera addressed the meeting, conveying their greetings in a most commedable and impressive speech.

A Pinkama was held on the 20th December to commemorate the anniversary of the death of Mrs. M. E. Foster, the benevolent benefactress of the Mission. Her memory will always be treasured by us as that of a devout and sincere Buddhist.

A special gathering in appreciation of the support accorded to the Mission from the people of Burma was held on the 24th April and about 80 persons were present. The Ven. Vajiranana and Mr. J. F. McKechnie (Bhikkhu Silacara) addressed the meeting as well as Mr. Kyaw Win, Mr. Tuan Myaing and Mr. O. O. Kyaw. The Committee are particularly grateful for the support given to them by the Burmans, especially Mr. Kyaw Win of Rangoon, who has done much to make the existence of the Mission known amongst his fellow countrymen resident there.

On the 5th June a Farewell meeting was held on the eve of the departure of Bhikkhu Vajiranana to Ceylon. Speeches of appreciation on his services were made by Dr. G. P. Malalasekera, Dr. J. A. S. Gooneswardene. His experience of the difficulties experienced here in the West of spreading Buddhism will doubtless enable to render valuable advice to any in Ceylon who in the future may form too hasty a conclusion of the ease with which people may be induced to accept the Dhamma. His work for the Society will be carried on by the very able and earnest Bhikkhus who have arrived in his place.

The 31st July was the occasion for the official reception to the two new Bhikkhus who had arrived on the 27th, namely

the Bhikkhu Ananda and Bhikkhu Rahula. The Bhikkhus were welcomed by Mr. Peile, Vice-President and Mr. G. A. Dempster, the Secretary on behalf of the Society and by Dr. G. P. Malalasekera for the students of Ceylon and Mr. Kyaw Win for the students of Burma. The Bhikkhu Ananda replied, and later in the evening addressed the gathering which was much impressed by his simplicity, clarity and dignity.

The Society congratulates Mr. N. D. S. Silva, as chairman of the Trustees of the Ven. Sri Devamitta Dhammapala on the success of his efforts which have induced the Ven. Ananda and the Ven. Rahula to come to England to conduct the Mission. We are confident that they will not only succeed in their efforts to spread the Dhamma but by their example and sincerity be of great spiritual help to those who are anxious to live a Buddhist life. On your behalf I offer them a pledge of our sincerest co-operation and earnestness.

SOCIAL FUNCTIONS :

Two Social functions have been given during the past year. On October 24th Sir Francis Younghusband, K.C.S.I., and a party of about 50 visited the Mission headquarters and were entertained by the Society. On the 1st January 1932 a Dinner was given to celebrate the New Year. About 25 persons were present.

VISITORS :

Two visitors of note have honoured the Mission during the year. The great Indian poetess Mrs. Sarojini Naidu gave us the privilege of hearing her address on the Buddha and Buddhism on the 28th October. She stressed the Compassionate and non-violent aspects of Buddhism and admitted that his teachings had much influenced her life.

Mr. V. Bendix Nielson has been the guest of the Mission for a short while previous to his departure to the East to enter

the Sangha. Whilst here he favoured us with an address on the subject of "The Historic Background of Christianity". Herein he showed himself though a Buddhist, a man of wide sympathy and understanding with a profound knowledge of philosophy. His future will be watched by the Mission with great interest.

APPRECIATIONS :

I feel it would be unfair to many to pass without a personal acknowledgement of their many efforts in the cause of the Society.

Firstly, I would offer to the Ven. Anagarika Dharmapala (now Sri Devamitta Dhammapala) the sincerest wishes of the Society for his future health and well-being and to congratulate him on the crowning effort of his life, namely the opening in November last of the new Vihara at Sarnath, India. A Buddhist cultural centre has been re-established in India, the land of the Buddha and we are confident that events in the future will amply justify its existence and rebound to the merit of the Ven. Sri Devamitta Dhammapala.

Secondly we offer our sincere thanks to Mr. Broughton, one of our Vice-Presidents, for the work he is doing for the Society in Burma, not only making our existence known, but gathering subscriptions on our behalf.

To our resident Vice-President, Mr. Perkins we offer our hearty thanks for all the trouble that he has taken to guide and help the Society with his experience and we much appreciate the selflessness with which he is ever ready to sacrifice his time and come from a great distance to perform anything that the Society deems fit and proper.

Mr. F. M. F. Peile, our third Vice-President receives also our sincere thanks for the way in which he came forward at a time of difficulty to the Society in order by his experience.

To Mr. J. F. McKechnie we desire to express our gratitude for consenting to take up the Editorship of the magazine

and we have little doubt that in his able hands it will develope into a first class publication.

Dr. G. P. Malasekera of Ceylon no less deserves our thanks for the many occasions on which he has placed his time at the disposal of the Mission, delivering addresses at very short notice.

Lastly our thanks are due, and mine as Secretary in particular, to Mr. Daya Hewavitarne for the manner in which he has assisted the Mission through the time of difficulty in the early part of the year when he brought to our aid his past experience. It is not too much to say that without his help and assistance a serious hitch in the running of current business would have occured.

THE FUTURE:

From the foregoing members will observe that the Society has been through a trying time, but I am glad to be able to report that I believe the future will be brighter. We must fix our eyes on the future and work for our goal, the spread of Buddhism, with determination and courage.

The Committee is anxious to widen its activities so that lectures may be given in the suburbs and in centres outside the radius of London, and we would ask any member who is able to furnish us with possible addresses so that we may endeavour to fix up appointment for the Bhikkhus. We are further desirous of starting a series of lectures once a month at the Mission Headquarters on subjects allied to the study of Buddhist culture such as Art, History, Literature etc., and it is hoped that this scheme may be in working order by the end of September.

With the arrival in this country of the Ven. Ananda and Ven. Rahula the Society may be said to be entering upon a new phase. It is my most earnest desire that all members of the society should realise the significance of this and work together in a spirit of real co-operation and goodwill. There

is much hard work still to be done and although I do not anticipate spectacular advances, I am confident that there is still a much wider sphere of possible contact than has at present been touched.

It is the desire of the Committee that we should take all possible steps to make ourselves better known and also that a greater number of speakers should be available than at present.

With these ends in view you will observe that the Society envisages much active work in the future and although provision for this has been made in the idea of the sub-committees mentioned in the new Constitution there is not the slightest doubt that the result will fall short of the aim unless the Society as a whole work unitedly in conjunction with the Committee and with the earnest hope that you will respond wholeheartedly to our appeal I draw this year's report to a close.

G. A. DEMSTER,
Honorary Secretary.

THE MAHA BODHI SOCIETY & BUDDHIST MISSION IN ENGLAND

OBJECTS :

1. To promote the study and practice of the Teachings of the Buddha.
2. To establish a Buddhist centre or Vihara in London.

OFFICE-BEARERS :

Patron :

Venerable Sri Devamitta Dhammapala.

Dhammanusasakas :

Ven. Bhikkhu K. Ananda and Ven. Bhikkhu S. Rahula.

President :

His Serene Highness Prince Damras,
the Siamese Minister in London.

Vice-Presidents :

Mr. A. H. Perkins,
Mr. F. M. F. Peile,
Dr. B. E. Fernando.

Hon. Gen. Secretary :

Mr. G. A. Dempster.

Hon. Treasurer :

Dr. C. B. Dharmasena.

Editor & Publication Secretary :

Mr. J. F. McKechnie (Bhikkhu Silacara).

Propaganda Secretary :

Mr. G. A. Dempster.

Social and Educational Secretary :

Dr. A. P. de Zoysa.

Vihara or House Joint-Secretaries :

Dr. J. . S. Goonewardene and Mr. Daya Hewavitarne.

Society's Representative in the East :

Mr. B. L. Broughton.

Auditors :

Messrs. Brownjohn & Howard Ltd.

Bankers :

Messrs. Barclays Bank Ltd.

NOTES AND NEWS

The Secretary of the Maha Bodhi Society, Mr. Devapriya Valisinha left Calcutta on the 17th of September to take the steamer at Colombo for Queensland. On the 24th of September he embarked and we hope that he will return in good health by the end of November.

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We are glad to inform our readers that Mulagandhakuti Vihara Library was formally opened in July. We have received a large collection of works from Rai Bahadur Pt. Sheo Narain, Venerable Sri Devamitta Dhammapala and the complete collection of Siamese Tripitaka from the King of Siam. We have just received also a complete set of Burmese Tripitaka from U Ba Maung of Taungdwingyi. We expect that Buddhists would make a gift of useful books to the library.

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We are glad to announce that the number of visitors to the Mulagandhakuti Vihara is daily increasing. From various parts of India Aryan people come to see the Vihara and they are delightfully pleased. We are also glad to inform our readers that the saplings of the Bodhi Tree brought there from Ceylon are growing. We have also planted one sapling at Buddhgaya near the Maha Bodhi Dharmasala.

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The Gaya Dharmasala is being used by pilgrims and we have also opened a free vernacular school. It is attended by about 40 children. We want to open a school at Mysore. A Buddhist has written to say that there are people who are willing to embrace Buddhism and that we should send a Bhikkhu to start operations there.

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We are glad to announce also that we have acquired a plot of land at the Holy site at Sankhassa, famous in the history of our Lord, where he decended from heaven. In the seventh

year of his Buddhahood He ascended to heaven at Sravasti and from there three months after descended to this holy spot now known as Sankhassa. It is our wish to have a small dharmasala built there and we request Buddhists to help us. Every sign indicates that Buddhism will again return from her long exile to the land of its birth. We want that Buddhists will co-operate with the Maha Bodhi Society to revive the ancient Aryan Dhamma.

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We have received sorrowful news from Comilla that Buddhists are being neglected there. Bhikkhu N. Siriniswasa is residing there and we expect that the Raja of Agartolla will help him to ameliorate their condition.

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In the hope of preaching the Dhamma to the depressed classes at Perambur, Madras, the Maha Bodhi Society purchased a plot of land and erected a building for a school and later on an āvasa was also built for the residence of a Bhikkhu. The management of the school was entrusted to Mr. Lakshmi Narasu of Madras, because of his Buddhistic tendencies. At the Avasa a Tamil knowing Bhikkhu by the name of Somananda is in residence, but we regret to find that Mr. Narasu who had been requested by the Maha Bodhi Society to transfer the management that was in his hands to the resident Bhikkhu has not responded to the call. People complain that at the School Hall Mr. Narasu is preaching certain theories which are against the accepted doctrines of Lord Buddha. The result is that there are two factions, one belonging to Mr. Narasu who denies a future life, and the other the Bhikkhu faction who conform to the accepted principles of the Dhamma. Both the School and the Avasa building were erected from the funds contributed by the late Mrs. Foster through the Anagarika Dharmapala at a cost of about Rs. 7,000. We hope that Mr. Narasu will kindly think over the matter and transfer the management to the Bhikkhu in-charge.

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We are sorry to inform our sympathisers, friends and readers of the Journal that since the death of late Mrs. Mary Foster of Honolulu, contributions to the Maha Bodhi Society Fund have fallen much below than expected. We therefore request all Buddhist friends to take into consideration the fact that the Maha Bodhi Society work had been carried on for 40 years with the help of the funds provided for by the firm of Messrs. H. Don Carolis & Sons and Mrs. Foster. Hitherto we have made no solicitations to the Buddhists of Japan, China, Siam, Arakan, Burma to support the Society because of the help we were getting from the above named persons, but now we are compelled to make an appeal to the Buddhists to give whatever help they can, however small, regularly to carry on the Society's work in India. Contributions however small may be sent to the treasurer of the Maha Bodhi Society or to the Hongkong Shanghai Bank, Calcutta, marked "Maha Bodhi Society."

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Thirty-eight years ago the Buddhists of Akyab contributed about Rs. 6,000 for the work of the Maha Bodhi Society in India and this money was entrusted to a Board of Trustees, out of whom only Chan Htoon Aung is now alive. This gentleman declines to hand over the money to the treasurer of our Society. We request that Buddhists of Akyab will hold a public meeting and find out what Chan Htoon Aung has done with the sacred money. According to Buddhist Canon Law it is said that what is offered to one object should not be appropriated for some other purpose. We hope that Akyab Buddhists will insist that this money be transmitted by Chan Htoon Aung to the Maha Bodhi Society.

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The pilgrim season in India begins in October and ends by the beginning of March. We request that Buddhists of the far east will visit India and see the holy sites at Buddhgaya, Benares, Kapilvastu, Kusinara, Rajgir, Nalanda, Sravasthi and

so on. A pilgrimage to these places will delight the hearts of those who visit them. Of all places in the world there is none to equal the middle country of India. We hape therefore that thousands of Buddhists will visit these holy places during this season. Those who wish to come kindly communicate with the Secretary of the Maha Bodhi Society who will be glad to make every possible arrangements for them.

A BUDDHIST MESSAGE ON THE SUPREME ACT OF SELF-SACRIFICE OF MAHATMA GANDHI

Santiniketan, Bengal.
23/9/32.

Mahatmaji,

I am one among the millions who would have liked to see you in these days. But I understand that this is not possible and perhaps it will even not be possible for you to read these lines. But that shall not prevent me to write them, because my heart urges me to do so, being convinced that my loving thoughts will reach you in some way.

But beyond my personal feelings I want to tell you in the name of my Buddhist brothers and sisters, that we feel the deepest gratitude towards you for showing us by your life the true example of the Bodhisattva-marga.

Already once I had the privilege to bring you the greetings of the Buddhist community, on March 10, 1929, at the great meeting on the platform of the Shwe Dagon Pagoda at Rangoon. Perhaps you will not remember that young German Buddhist, who was sitting at your side in his yellow garb during your speech, but for me that hour was the happiest of my life.

Please take the expression of my love and veneration for you as a symbol that not only the Millions of India, but also Millions of my own country (Germany) and Millions from all

parts of the world look upon you with gratitude, as the fulfilment of their highest religious ideals. In spite of all the cruel disappointments of our times, you have given us again the faith in Man.

For ever,

Yours in the Dhamma,
Sd. Anagarika Brahmachari Govinda.

(Dr. Rabindra Nath Tagore was kind enough to hand over this letter to Mahatma Gandhi).

FINANCIAL

Maha Bodhi Journal.

Statement of Receipts and Expenditure for the month of August, 1932.

Receipts.	Rs.	A.	P.	Expenses.	Rs.	A.	P.
Subscriptions	47	4	0	Paper	92	13	6
Life Subscription :—				Blocks	95	6	0
Dinnyawaddy club ...	75	0	0	Stamps	31	3	0
Sawbwa of Tawng Peng	75	0	0	Petty	0	9	0
Rs.	197	4	0	Rs.	219	15	6

Maha Bodhi Society.

Statement of Receipts and Expenditure for the month of August, 1932.

Receipts.	Rs.	A.	P.	Expenses.	Rs.	A.	P.
Vihara Donations :—				*Sarnath Vihara Expenses*			
Mr. & Mrs. E. H. D. Fonseka 3/-, Mrs. Thomas Rodrigo 5/-	8	0	0	Pay of Durwan ...	12	0	0
M. N. Mookerjee 1/- ...	1	0	0	Incense, spirit, mentles etc.	2	2	0
				Candles	6	12	0
For Samaneras Expenses.				*Sarnath M. B. S. a/c.*			
Mr. & Mrs. E. H. D. Fonseka	4	0	0	White washing of a room	1	0	0
V. H. C. Ranasuya ...	5	0	0	Salary	60	0	0
(A. Dharmapala Trust)	250	0	0	Stationary	0	14	0
Two months' dues of Rev. Maruyama recd.	36	0	0	Postage & Telegram ...	3	13	0
Carried over				**Carried over**			

RECEIPTS.

	Rs.	A.	P.
Brought forward			
Sarnath Free School a/c.			
Grant from District Board Benares for Free School at Sarnath for the month of June	10	0	0
Maha Bodhi Society a/c.			
Advance for sale of—			
Grass	4	0	0
Karonda	1	8	0
Vegetables ...	0	4	6
Calcutta receipts :—			
M. B. S. a/c. Donations :—			
Mrs. Emily Rodrigo ...	5	0	0
Mr. E. H. De Fonseka	5	0	0
,, P. R. Rodrigo ...	2	8	0
,, Kularatāna ...	1	0	0
Membership fee of Mr. P. C. V. Rajan ...	5	0	0
Vihara a/c. Rent of Hall	27	0	0
Bodhgaya a/c. Donation :—			
Mrs. Thomas Rodrigo	2	8	0
Mr. E. H. de Fonseka	2	8	0
Sarnath Library a/c.			
Donation of Mr. S. N. Barua	50	0	0
Sarnath Vihara a/c.			
S. N. Barua—Collection	2	8	0
H. G. Jayasena ...	5	0	0
Sarnath Hospital a/c.			
H. G. Jayasena ...	5	0	0
House Rent for Aug. ...	82	8	0
Book Agency a/c.			
Sales at Sarnath ...	47	7	0
,, ,, Calcutta ...	61	0	0
Rs.	623	11	6

EXPENSES.

	Rs.	A.	P.
Brought forward			
Gaya a/c.			
Railway fare etc of a servant	2	13	0
Library a/c.			
Repairs to doors ...	2	13	6
Sarnath Building a/c.			
Sand balance paid ...	8	0	0
Free School a/c.			
Salary of teachers ...	23	8	0
Garden Expenses :—			
Wages of Mali and Coolies	43	1	0
New plants	6	0	0
Institute Expenses :—			
Salaries	22	0	0
Stationery, Books, Oil, Soap, medicine etc.	17	3	9
Train fare etc. of Samanera Piyaratna	6	8	0
Food a/c.	123	1	9
Calcutta Expenses :—			
Postage & Telegrams	41	13	3
Charity	2	0	0
Furniture	35	0	0
Repair a/c.	88	4	6
Vihara wall painting	10	0	0
Wesak a/c.	53	14	3
Library a/c.	12	7	6
Registration of documents	11	12	0
Miscellaneous ...	26	12	0
Electric bill	35	10	6
Printing Pamphlets and letter heads etc. ...	159	13	0
Samaneras a/c. ...	27	0	0
Mr. Devapriya a/c. ...	19	14	3
,, Wimalananda a/c.	19	12	0
Sarnath a/c.			
Cost of presentation copy of Mahabodhi	40	0	0
Marble Tablet ...	31	14	0
Glass for lamps ...	4	0	0
Salary & allowance :—			
Gaya a/c.	50	10	0
,, a/c. tax ...	6	0	0
Madras a/c.	35	0	0
Madras repair a/c. ...	126	10	0
Calcutta	74	4	0
Gas bill	7	2	0
Food a/c.	61	6	3
Book Agency a/c. stamps	3	15	6
Rs. ...	1,326	9	0



The Buddha relics from the Great Stupa at Nagarjunakunda. The bone relic and gold reliquary are diametrically opposite to the Stupa.



The Mulagandhakuti Vihara Library, Holy Isipatana, Sarnath, Benares.



Inside view of the Library.



THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 40.] **NOVEMBER, B. E. 2476 / C. E. 1932** **[No. 11.**

THE FIRST ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

At the request of a large number of friends who desire to take part in the above function, the celebration will be held on the 27th, 28th and 29th December. This being a holiday period, it is more convenient for visitors from Buddhist countries to visit India. The programme, as announced, will consist of a Buddhist convention, Procession, Mela and Exhibition. The Holiest of the Holy Relics of the Lord Buddha which were kept enshrined within a stupa at Taxila for 20 centuries and were presented to the Maha Bodhi Society by the Government of India, will be exhibited for worship. For further particulars, apply to Secretary, Maha Bodhi Society, 4A, College Square, Calcutta.

DO NOT FAIL TO VISIT THE HOLY PLACES AND TAKE PART IN THIS GREAT FESTIVAL.

BUDDHISM AND MODERN INDIA

By Prof. Phanibhusan Adhikari, Benares.

Buddhism is coming to be revived in the land of its birth long after its decline and disappearance almost. The foundation of the *Mulagandhakuti Vihara* at the very spot where the Wheel of Dharma was first turned by the Tathagata Himself is no doubt highly significant for the purpose. The efforts that are being made by the Mahabodhi Society in the direction are indeed of very great value and so deserve due appreciation and wide sympathy. Already the society has started work at other centres in India, and it is well-known against what odds they are carrying on the work. The idea of founding a Vihara with an attached Buddhistic University on the very soil where the first of its kind was started by the great Founder Himself dates back to many years. The site had been selected, the plans made ready and the foundation-stone was also duly laid some nine years ago, but the actualisation of the idea was hitherto delayed, I understand, owing to lack of public support in this country. Even now the funds which have enabled the promoters of this movement to give shape to the idea are mostly of foreign origin. This shows the difficulties faced in this great undertaking and so speaks volumes for those whose untiring efforts have made it possible now to give a start to it. The seedling is laid down. The question is—will it find sufficient support in this land for its growth. Will it go on still needing foreign help for the purpose? Could it even have a continuous life, if it had to depend upon such precarious support from other countries? What is India herself prepared to do to keep alive in vigorous growth the plant, now of foreign graft, on the very soil which originally gave birth to it. These are the questions which naturally arise in our anxious mind when we review clearly

the past history of the decline of Buddhism in India and the present circumstances—the cultural, social and political changes—through which the country is passing now. Does India, as she is situated now, need a revival of what was once an important movement in her old history for the good of the people then? The zealous promoters of the present movement, out of sincere faith in the merits of their cause, no doubt think that they have no need to consider these problems, trusting as they must be doing, to the sure success of the sacred undertaking backed so deeply by its past glory. It may be they are right, as it has been found in many other cases that no cause really good fails ultimately, if carried on faithfully and ardently by its promoters. But the success has none—the less depended in such cases upon the actual circumstances which demanded the movement. Do we find any such demand in the present circumstances of this country for the revival of a faith, which she, for good or evil, allowed ones to decline and disappear almost. I say 'almost', for though Buddhism in its primitive form is a rare thing to find in India now, certain cults it gave rise to in the course of its spread and development are continuing still at certain places under disguised form and in different names, as, for instance, the Dharma cult in Bengal. Inwardly, it does not seem that Buddhism has died out. For the essentials of the teaching appear to have gradually merged into the general culture of the land and assimilated therewith, so that we are in .. way Buddhists in culture now, though not in faith. This is also a matter of importance which has to be taken into consideration in connection with the present movement of revival. For what exactly is going to be revived by its enthusiastic promoters.

The idea underlying the movement is, so far as I understand, to spread the teachings of the Faith, as of old, not only in this land but also outside, through devoted workers specially trained for the purpose. This preparation needs a suitable Home (if we may be allowed to call it so) where the *Bhikshus* may live quietly and undergo the necessary training to make

them fit, both intellectually and spiritually, to undertake the work. The idea of the University is perhaps to serve the purpose of intellectual preparation, and it is commendable no doubt so far as it goes. The choice of the very spot whence the teachings spread originally, is also no doubt a happy one. Migadaya (present Saranath) has its hoary associations and unique sacredness for the purpose. But what are the teachings going to be like and what are the subjects going to be taught and studied at the University? For Buddhism, as a cult and a philosophy, has had a long course of development even in this land, not to speak of that which it has undergone, and is still undergoing, in other countries which are pre-eminently Buddhistic. Which of the various phases of the development going to be specially selected in the present undertaking? Not certainly the whole of them. If not, what special part of them? The movement, as it has been started, has its origin in what is called the Southern School and the Maha Bodhi Society hails from Ceylon. Is it the *Theravada,* which is supposed to be the oldest representation of the original teachings of Gautama himself, that is going to be revived in India, and the teachings at the new Vihara and University are to be simply on the lines held to be primitive? Is no phase of the later development into what is called *Mahayana* going to find a place there? But India, as it gave birth to the former, gave birth to the latter as well. Both belong to her past! Why then this partiality, if my surmise be correct, regarding the purpose of the present movement? The promoters of the movement have no doubt their own grounds for the choice, if there is one, and they may, let us hope, be justified by success in their endeavour. But will India accept it, in good faith, in her present condition. Would the nature of the teachings going to be undertaken suit her present circumstances? There is one thing true of Buddhism, as of nothing else of the kind so much, namely that it has always, in the course of the history accommodated itself to the actual condition of the people among whom it was spread, and its

various phases are partly due to this one feature of it. And why? The obvious reason is that the Buddha himself stood for no special cult, but for the removal of human suffering by going deeply into the very root of it. He stood for humanity and spoke for humanity itself, and not for any particular people. No wonder, therefore, that Buddhism is regarded as a universal religion. The teachings of the Enlightened One appeal to man in common, and the fine psychological observations on which the teachings are based are of the common mind of man. Buddhism is pre-eminently an ethical philosophy of life, and the ideal it sets up touches the common aspirations of man. But the effectuation of the ideal, in any case, demands necessarily consideration of the concrete circumstances and the level of understanding of the people concerned. For no ideal can be realised in the abstract. The revival of Buddhism, if it is to be effective, will have, therefore, to select out and emphasise that which is of universal value in the teachings of the Sakyamuni and work to bring them into touch will the actual circumstances, social and political, prevalent in India now, and with the general intellectual level of the people. There is no demand for a new religion or a new cult at present. We have already too many of them. What is wanted is an inwardness—a new spirit—to saturate and strengthen the struggles for the higher in our present life. There is much in the teachings of Gautama to furnish this spiritual inwardness. It would be well, I think, for the success of the movement, if it made this its special object, instead of creating another sect with its special cult by the side of the many that exist now. This is about the practical side. As to the theoretical side it is not definitely known yet on what lines the studies in the proposed University are to proceed. No selection and emphasis of any special philosophical doctrine or doctrines would do for the ideal of a University, which is to appeal to the intellectuals of this age. Let us hope the teachings there would be broad and liberal enough to include within their scope all the phases which

Buddhistic thought has presented in the course of its development and expansion.

A PIONEER MISSIONARY—II

By S. Haldar.

The Hindus and Buddhists who do not hold the dogma exclusive salvation, have always pursued a policy of "live and let live" towards people who profess other religions. The early missionaries in India met with a friendly reception from the Hindu Rajas generally. In Benares, the place which bears painful testimony to the vandalism of Moslem sovereigns in regard to Hindu places of worship, the Maharaja (Kashinaresh) has made a free grant of a plot of land to the Moslem community for their Id prayers. The Hindus and Buddhists have, in practice, followed Christ's precept by turning to the striker of one cheek the other cheek also. The Maharaja of Travancore was friendly to Xavier and gave protection to his converts. Xavier was the Maharaja's guest and obtained his permission to convert his subjects in exchange for a mission which Xavier undertook on the Maharaja's behalf to the Governor-General at Goa. He "bestowed summary baptism upon ten thousand of the Maharaja's subjects in a month." The Machhwas knew nothing of the dogmas of Christianity but they "had simpler reasons for their conversion. Christianity was to them a not unpleasant rite which carried with it the appreciable advantage of protection by Portuguese cannon." Neophytes deputed by Xavier had converted villages on the coast of Manaar. These converts were wiped out in a general massacre of Christians. After the massacre of Manaar Xavier's Christian wrath superseded all other emotions. He departed a few days before Christmas for the north, where the Governor-General was, and returned to

Cochin within a month as an authorised officer of pious vengeance. Xavier was at this time completely engrossed in one of those politico-religious preoccupations to which the missionary temperament is subject. In his letters he speaks repeatedly of Ceylon and of the necessity of punishing the king who had dared to extirpate Christian converts. His thoughts are all fire and indignation against the infidel monarch, whom he will save from death if a Christian repentance is forthcoming, but who otherwise must expiate his crimes.

Xavier found Goa itself to be the Gomorrah of India. He was thrown into dismay by the spectacle of the life led by the Christians of the city and devoted his three months there (as on his later visits) to an attempt to arrest their degeneration. He perceived that it would be useless to attempt to Christianize the pagans and Mahommedans until the Christians could be used as an example. He wrote to Ignatius that the fruit of his labour was not good ; and, indeed, four years after his death Malacca is again described (by Ualignani) as a centre of all wickedness.

This extraordinary man worked as a missionary for ten years only, out of whcih he spent some time in China, Japan and the Dutch Indies. During this short period he managed to baptize about forty thousand of the Hindu heathen. The *modus operandi* adopted by him is a reflection of the effulgence of this pioneer missionary. He did not learn any of the Indian languages and he employed interpreters who could not interpret. He described his own masterly method in a letter to his fellow Jesuit, Loyola : "You can imagine the life I lead here, and what my sermons are like, when neither the people can understand the interpreter nor the interpretor the preacher —to wit, myself. I ought to be a past-master in the language of dumb show. Nevertheless, I am not altogether idle, for I need no translator's help in the baptism of newly bron children." This most brilliant and dazzling figure in the galaxy of missionaries was not at all satisfied with his bag of forty thousand converts in less than ten years. As a meek

agent of Christ he wrote to his friend Loyala: "The natives are so terribly wicked that they can never be expected to embrace Christianity." Later, on his suggestion, the King of Portugal directed his Viceroy and Deputy Governors in India to actively co-operate with the Jesuit Missions, and thenceforward the work of conversion went on merrily.

The Miracles of St. Francis Xavier:

Travancore contributed its share to the literature of Xavier years later: it was related that he had raised the dead and that he had spoken the language of the country at once, without preparation. It was unfortunate for him that this 'gift of tongues' which was so liberally attributed to him after his death did not help him much in life. His copious correspondence is full of complaints about the difficulty of language in all countries. In this particular case he clearly states that he could not understand the inhabitants of Travancore nor they him. Perhaps the most wonderful of his miracles is that of the Crab and the Crucifix. The story runs: Xavier was on his way to Ceram through a sea sown with reefs, when a storm arose. He quieted the tempest by touching a wave with his crucifix. The waves swallowed the crucifix and subsided. A day later the ship reached Ceram, where Xavier disembarked. He walked along the beach with a Portuguese artillery-man (the narrator) when a crab moved majestically up out of the sea, carrying the crucifix in its claws. The creature deposited the emblem at Xavier's feet and returned to the sea.

The life of St. Francis Xavier furnishes a fascinating study of the spread of Christianity in India. It illustrates the readiness of an ignorant people, tied irrevocably down by the hoary authority of a priest-ridden religion to superstitious beliefs, to adopt another faith which is also based on credulity regarding the supernatural and on irrational fear of the unknown. In changing Christianity for their old religion the *hoi polloi* only left a weak and ill-organised system for one better

regulated but more specious. The step was an easy one. [Information for these notes has been freely drawn from an article on Francis of Xavier written by Mr. Vincent Sheean in *Asia* (New York) for February, 1929].

HOW MAN MAY CONQUER FEAR?

A public discussion was held on the above subject at the Whitefield Central Mission, London, under the auspices of the Three-fold Movement. Sir Francis Younghunband took the chair and the speakers included—Rev. Albert D. Belden, B.D. (Christian), Dr. Hari Prasad Shastri (Hindu), Mr. A Yusuf Ali (Moslem), Rabbi Israel Mattuck (Jew) and Bhikkhu Ananda Kausalyayana ((Buddhist). The meeting was well attended.

Bhikkhu Ananda, speaking from the Buddhist point of view, said:—

Ladies and Gentlemen,

A boy in village was much afraid of going into a certain dark room of his house. He believed that there lived a terrible monster in that room, who would eat him up if he ever went in. His father did his best to assure the boy that there was nothing in the room and that he was afraid without any real cause. But the boy had seen the monster and he believed in himself more than in his father. Seeing that there was no way of saving the boy from the monster of his mental creation, his father thought of a plan and discussed it with his servant. The father and the servant both agreed.

One fine day the father called upon his boy and said: "Look here, my boy, all these days I thought that I was right and you were wrong, but now I find that you were right and I was wrong. Before I thought that there was no monster in the room, but now I have found out for myself that there is one and that he is a very dangerous one. We must all be

very careful about him." After a few days again he called his son and said: "Look, here, after so many days the devil has appeared to-day. I have decided to fight and kill him. If you would join me, then go and bring your stick, for there is no time to loose. The boy got excited, he had no time to think so he went into the house and brought his stick. When father and son entered that particular room they saw that really there was a giant there (for you know the servant was consulted in this connection). The father pointed out to the boy the ear of the giant and asked him to take courage. The boy, though a trifle afraid, still would not leave his father to face the monster alone. Father and son both fell on the monster with their sticks and the first Lathi blow that fell on the head of the monster was as hard as that which falls upon the head of the Indian Satayagrahi. The Monster or the servant concealed behind, shrieked. Then there came the second, the third and the fourth blow. The monster fell to the ground. The boy saw in the dark that something really did fall on the ground. Father and son rejoiced for they had killed the monster. The whole family celebrated the victory. Everybody was glad, for the boy now began to go into that room frequently without any fear. Here you see that the father, in order to kill the monster of the boy's mental creation, first had to create one and then kill him.

In this world, as a result of our faulty observations and faulty conduct, we have created thousands of fears and made ourselves their slaves. And if somebody tells us some straightforward way of conquering fear, we do not believe him. We require that our fear should first be materialised before us and then destroyed. I feel that it is because of this childish nature of ours that we have in different religions, so many different ways of conquering fear. Children when they swing up high in the air, are sometimes asked to shut their eyes if they ever feel afraid ; as if a fall with closed eyes will not hurt them as much as with open eyes. A pigeon when attacked by a cat shuts its eyes. It thinks "Just as I do not see the cat,

similarly the cat also does not see me." But you know that this simply makes the task of the cat easier. Similarly there are many people who believe that one of the ways of escaping from fear is to shut ones eyes against it, to turn ones attention to something else. To shut ones eyes to fear is no way of escaping from it. It is far better to keep ones eyes open and face the danger, than to close them and be devoured by it.

Some people think and suggest that it is easier to run away from fear than to face it. But I tell you the testimony of those who have tried this experiment—the fear has never left them. It has followed them like a man's shadow. Here in this country you may not realise very vividly to what an extent a man is followed by his shadow ; but in Ceylon where we always have a fine day, it is impossible to escape from ones shadow.

Still others think that some external refuge might protect them. They driven by fear go to a mountain, to a sacred grove of trees, to certain tombs or resort to a magical formula or a Mantram. Others conceive of a higher being than themselves,—an Indra, a Brahma, a Shiva, and seek refuge under him. Others think of a being which they conceive to be highest of all and go for refuge under him. To all such fearful men, the Buddha points out : "None of these is a safe refuge, none of these can deliver any body from fear."

The refuge or the weapon which can conquer fear, according to Buddhism is other than all of these. You may be anxious to know what it is. It is so simple that when you know you will say that you already knew it. The weapon is to know the cause of fear and destroy the cause itself so that the effect may not rise at all. What is the cause of fear? The cause of fear according to Buddhism is the corruption of the heart which is the rseult of "Ardent lusts and longings, evil dispositions of the mind and all other such factors which make our lives impure." The Buddha in one of His discourses which have been handed down to his disciples from genera-

tion to generation for the last twenty-five hundred years, says: "All those who are unpurified in deeds, words, thoughts and manner life ; even because unpurified are seized with mortal fear and terror."

Therefore to one who wants to conquer fear, the Buddha says: "and I do not stand between you and the Buddha, for I quote directly from the Scriptures: Let him set upon himself the task of purifying his life—let him be pure of mind, deed and thought—let him escape from eager craving—let him be filled with loving kindness—let him be free from sloth and torpor—let him be serene of mind—let him not exalt himself and disparage others ; and thus let him become the conquer of all fear and forever."

This is the simple—no doubt somewhat uncompromising—Teaching of the Buddha—who does not give us any testimony whatsoever in support of what he says other than his own experience ; and asks us to believe in it only if it agrees with our own experience. I stated it as it is ; for I feel I should fail in my duty, if I minimise it in the least. May all creatures be happy!

ANATTA AND MORAL RESPONSIBILITY

By A. B. Jayasundara.

Our esteemed brother Pandit Sheo Narain's instructive contributions to successive issues of this Journal have kept alive the sustained interest of the readers. I feel sure they will join me in according him our grateful thanks.

In the August number he pertinently calls attention to a voluminous work by Mr. Har Dayal on "The Bodhisatva Doctrine", gives a lengthy quotation from that book and pathetically adds as follows:—

"One point has always puzzled me in my readings of Buddhist literature and it is this: What survives death to

bear the results of karma in one's life? . . . . I wish some learned Buddhist scholar who has studied the subject in Pali would throw some light on the subject to set at rest the controversy."

Let me confess at the outset that I do not intend to pose as "a Buddhist scholar who has studied the subject in Pali". Far from, it. But as an earnest student of the Dhamma, who experienced the same difficulty, our friend will pardon me, if I venture to intrude where angels should fear to tread.

Difficulties on religious questions are in the very nature of things altogether personal to the individual concerned. This is obviously the reason why Our Lord in common with other religious teachers, adopted the dialogical method of instruction. The most persuasive reasoning was the *argumentum ad hominem*. A fully sounded phesio or a set discourse seldom hit the point of an enquirer's doubt or difficulty.

I shall therefore with our learned brother's permission present my views on the question, at issue in the form of a dialogue, at the same time tendering him my humble apologies for the liberties I propose to take with him, by imputing to him words which he may perhaps repudiate.

S. N.—My friend, let us have a heart to heart exchange of views on the vested subject of "Anatta and Moral Responsibility."

A. D.—I shall be only too glad. But you must pardon me my short-comings.

S. N.—That is alright. We are not infallible—not even the youngest among us.

A. D.—That reminds me we both are past and three score years—I cannot consistently plead—'deal gently with the young man.'

S. N.—Let me plunge *in medias res*. To put it categorically—did the Buddha teach Anatta or Atta?

A. D.—Most emphatically Anatta and not Atta.

S. N.—Are you quite sure on the point?

A. D.—I am as certain as the sun is the centre of the

solar system. Until Copernicus discovered the heliocentric system the world believed the Ptolemaic geometric theory. Likewise, until the Lord Buddha proclaimed the Anatta-doctrine mankind was enmeshed in the ego-centric, atmanistic heresy.

S. N.—That sounds rather dogmatic, does it not? But quote your authority please.

A. D.—Why, my first authority is the First Step of the Eight-fold Path.

S. N.—That is strange indeed. Where is Anatta in the First Step? I cant find it.

A. D.—I am not surprised. In Sanyutta Nikāya, 21 (5) the Master says: "When one understands that form, feeling and the other khandhas are transient, subject to pain and soul-less (Anatta), in that case one possesses Right Understanding."

S. N.—That bears you out, I admit. Do you then maintain that one who hugs the Atta-heresy, is a micchādiṭṭhi-ergo not a Buddhist?

A. D.—Most certainly yes, if we abide by the Master's teaching.

S. N.—Your second authority please?

A. D.—I rely next on Anatta-lakkhanasutta, the second sermon delivered to the Pancavaggiya-bhikkhus on the fifth day after the first sermon—"The Turning of the Wheel of the Law."

S. N.—Now my friend. There I think I catch you napping. I put to you this poser: Did not myriads attain Nibbana as a result of the first sermon, even before the specific discourse on Anatta-lakkhana was preached? If so the Anatta-teaching was not a *sine quanon* for winning Arahantship.

A. D.—Bear with me sir, for a moment. The wonder is that not one of the five bhikkhus, let alone the myriads of Devas and Brahmas, became an Arahant, on hearing the first sermon and only one out of the five namely Añña Kond añña gained the "Spotless Eye of Truth" as a Sotāpanna.

S. N.—But how did Añña Kondañña break the fetter of Sakkāya-diṭṭhi without the aid of the Anatta-teaching?

A. D.—Quite right sir, that is just the point, I am glad you appreciate it. May I recall what I have already said? I showed you by a quotation from Sanyutta, that Anatta is implicit in the First Step of the Path ; and that fact barely sufficed a Sotapanna to break asunder the gross fetter of Sakkāya-diṭṭhi. But the explicit elucidation of Anatta in the second sermon was a *sine quanon* for an Arahant to do away with the finer fetters of Māya, Uddhacca and Avijjā.

S. N.—I regret I do not follow you. Do you contend seriously that full realisation of Anatta is not indepensable to break a gross fetter, where as it is essential to get rid of a finer fetter?

A. D.—That does sound paradoxical. But I humbly submit it *is* so. Every Arahant extinguishes the Asavas, but not the Anusaya (tendencies) to such Asavas, which a Buddha alone can eliminate. Does that not demonstrate to a nicety, that a keener Insight, a greater Realisation is essential to get rid of a finer and therefore more elusive evil?

S. N.—Bravo friend! That hits the nail on the head. If is sound reasoning, I grant. But need we further particularise about a basic teaching like Anatta?

A. D.—Surely not, Anatta runs like a streak of scarlet right through the Piṭakas. There is no mistake about that. One can gauge its utmost value from these facts. It is by the clear Insight into the reality of things—Yathā bhuta ñāna dassana that one sees Nibbāna.

S. N.—What is this clear Insight—Nāna dassana? I am curious to know.

A. D.—It is purely and simply seeing in terms of Anicca, Dukkha and Anatta. And therefore conversely to see wrongly is to see in terms of Nicca, Sukha and Atta, as all Micchādiṭṭhis do. Moreover, this all-important subject of Anatta is placed at the fore front in the very first discourse on Brahma-jāla in the Dīgha-Nikāya, it also forms the main

theme of the first chapter of the Kathāvatthu and of the later Milinda-panha.

S. N.—But what does our author Mr. Har Dayal say? "It is certain", he emphatically writes, "that the Mahanayist writers believed in the continuity of personal identity in the most unmistakable terms." Surely he must have good reason to say so.

A. D.—Well, it is difficult to say whether Mr. Har Dayal's grounds are good or bad, until we have them before us. For the present let us be guided by the father of Mahāyāna. Asvaghosa himself "the very pivot champion, promulgator and expounder" of it as Dr. Suzuki aptly calls him. Asvaghosa opens his famous Śarddhotpāda-sāstra (translated as the Awakening of Faith) the bible of Mahāyānism, as follows: "Adoration to the Dharma whose essence and attributes are like the ocean, revealing to us the principle of Anatman and forming the storage of infinite merits." Dr. Suzuki is perhaps the greatest living authority on Mahāyana. Do please mark what he writes: "The Doctrine of Anatman is considered to be one of the most important and characteristic features of Buddhism and justly so, for both the Hinayana and the Mahāyana uphold this as essential. . . . . . In the case of the Anatman or non-ego theory, the Mahāyanists assert that there is no atman or ego-soul, not only in its subjective aspect but in its objective application. That is to say, they deny with the Hinayanists that there is such a thing as the ego-substance behind our consciousness as a cover etc., simple, ultimate, independent unit; but they go still further and declare that this objective world too has no atman, no ego, no God, no personal creator no Ishvara working and enjoying his absolute transcendence behind this concatenation of cause and effect. This is technically known as the double negation of the subjective and objective world and for this reason the Mahāyana school has often been called, thought unjustifiably and quite incorrectly, Nihilism or Sunyavadin."

(To be continued)

LOVE AND COMPASSION

On one occasion when a dispute arises in the band of his disciples, Buddha narrates to the discontented the history of King Long-grief, whom his powerful neighbour Brahmadatta had driven from his kingdom and deprieved of all his possessions. Disguised as a mendicant monk the vanquished king fled with his wife from his home and sought safety in concealment at Benares, the capital of his enemy. There the queen bore him a son, whom he named Long-life : who became a clever boy, proficient in all arts. One day Long-grief was recognized by one of his quondam courtiers and his place of concealment betrayed to the king, Brahmadatta : thereupon the king ordered him and his wife to be led bound through all the streets of the town, and then hewn into four pieces outside the town. But Long-life saw how his father and mother were being led in chains through the town. And he went up to his father, who said to him : "My son Long-life, look not too far and too near. For enmity comes not to an end by enmity, my son Long-life ; by non-enmity, my son Long-life, enmity comes to an end."

Thereupon king Long-grief and his wife were put to death. But Long-life made the guards who were placed over the corpses drunk, and when they had fallen asleep, he burnt both the dead and walked with folded hands three times round the funeral pile. Then he went into the forest and wept and wailed to his heart's content, then washed away his tears, went into the town, and took service in the king's elephant-stall. By his beautiful singing he won the favour of Brahmadatta, who made him his trusted friend. One day he accompanied the king out hunting. They two were alone : Long-life had so managed that the retinue took another road. The king became tired, laid his head in Long-life's lap, and soon fell asleep. Thereupon thought the youth Long-life "this

king Brahmadatta of Benares has done us much evil. He has taken away our army and baggage, and land, and treasure, and stores, and has killed my father and mother. Now is the time come for me to satisfy my enmity." And he drew his sword from the scabbard. But just then this thought occurred to the youth Long-life: "My father has said to me, when he was being led away to execution: "My son Long-life, look not too far and not too near. For enmity comes not to an end by enmity, my son Long-life; by non-enmity my son Long-life, enmity comes to an end.' It would not be right for me to transgress my father's words." So he put his sword back in the scabbard again. The desire for revenge comes over him three times; three times the recollection of his father's last words overcomes his hatred. Then the king starts up from sleep: an evil dream has awakened him; he has dreamed about Long-life, that he is taking life with the sword. "Then the youth Long-life seized with his left hand of King Brahmadatta of Benares, and with his right he drew his sword, and he said to Brahmadatta, the king of Benares: 'I am the boy Long-life, O King, the son of King Long-grief, of Kosala. Thou hast done us much evil; hast taken away our army and baggage, and land, and treasure, and stores, and hast killed my father and mother. Now is the time come for me to satisfy my enmity.' Then the king Brahmadatta of Benares fell at the feet of the young Long-life, 'Grant me my life, my son Long-life: grant me my life, my son Long-life!' 'How can I grant thee thy life, O king? It is thou, O king, who must grant me life. Then grant thou me life, my son Long-life, and I will also grant thee life.' Then the king Brahmadatta of Benares and the boy Long-life, granted each other life, gave each other their hands, and swore to do each other no harm. And King Brahmadatta of Benares said to the young Long-life 'My son Long-life, what thy father said to thee before his death "Look not too far and not too near. For enmity comes not to an end by enmity: by non-enmity enmity comes to an end"—what did thy father mean by that?' 'What my

father O king, said to me before his death: "Look not to far," signifies: "Let not enmity long continue;" that was what my father meant when he said before his death: "Look not too far." And what my father, O king, said to me before his death: "Not too near," signifies: "Fall not out too readily with thy friends;" that was what my father meant when he said to me before his death: "Not too near." And what my father, O king, said to me before his death: "For enmity comes not to an end by enmity; by non-enmity enmity comes to an end," signifies this: Thou, O king, hast killed my father and my mother. Were I now, O king, to seek to take thy life, then those who are attached to thee, O king, would take my life, and those who are attached to me, would take their lives: thus our enmity would not come to an end by enmity. But now, O king, thou hast granted me life and I, O king, have granted thee life: thus by non-enmity has our enmity come to an end. This is what my father meant when he said to me before his death: "For enmity comes not to an end by enmity; by non-enmity enmity comes to an end." Then King Brahmadatta of Benares reflected: 'Wonderful! Astonishing! What a clever youth is this Long-life, that he can expound in such detail the meaning of what his father has so briefly said.' And he gave him all that had belonged to his father, army and luggage, and land, and treasure, and store, and gave him his daughter to wife."

While Buddhism enjoins the forgiveness of the wrongs which others have done us, we ought not to overlook the thought which incidentally peeps out from this moral, that in the dealings of the world forgiveness and reconciliation are a more profitable policy than revenge. The proposition that enmity comes not to an end by enmity is verified in a very substantial way in the case of the clever lad Long-life: instead of losing his life, he obtains a kingdom and king's daughter to wife.

Oldenburg's "Buddha."

PAINTINGS FROM TIBET

READY FOR BUDDHIST ART EXHIBITION.

Remarkable Buddhist paintings have arrived in London, and are being housed in the Buddhist Temple, which occupies a mansion near Regent's Park ready for the Buddhist Art Exhibition which will be held there this week.

There are thirty of these paintings which were discovered by Sri Rahul, the Buddhist monk now in London, during his travels in Tibet. He bought some from monks of the Tashi-Lunpo Monastery, and others from monks living in monasteries near the wild Tibetan ranges.

When the Tashi Lama, who has spiritual authority equal to that of the Dalai Lama, fled to China during the recent troubles in Tibet, his 13 valuable paintings were confiscated by the Government and sold. They were bought by Sri Rahul, and form the jewels of the collection which has now reached London.

The whole collection are the work of old Tibetan masters who learnt their art at the Indian universities of Nalanda and Vikramashila. The technique is Indian and the dress, ornaments pose, and even the faces of the gods and goddesses are exclusively Indian.

Most of the persons depicted are Dalai Lamas of the past, and they are done on Chinese silk, and have Chinese embroidery below them.

The Exhibition at which they are to be displayed will be the first Buddhist Exhibition ever held in Great Britain.

SUNITA, THE SCAVENGER

Interesting, is the narrative which is attributed to the Thera (Elder) Sunita in the collection of "Sayings of the Elders" (Theragātha): "I have come of a humble family, I was poor and needy. The work which I performed was lowly, sweeping the withered flowers (out of temples and palaces). I was despised of men, looked down upon and lightly esteemed. With submissive mien I showed respect to many. Then I beheld the Buddha with his band of monks, as he passed, the great hero, into the most important town of Magadha. Then I cast away my burden and ran to bow myself in reverence before him. From pity for me he halted, that highest among men. Then I bowed myself at the Master's feet, stepped up to him and begged him, the highest among all beings, to accept me as a monk. Then said unto me the gracious Master, the compassionator of all worlds: 'Come hither, O monk ;' that was the intiation which I received." (Sunita further relates how he withdrew to the forest, and there wrapt in contemplation, longed for deliverance. The gods came to him and paid him reverence.) "Then the Master saw me, how the host of the gods surrounded me. A smile broke over his features, and he spake these words: "By holy zeal and chaste living, by restraint and self-repression, thereby a man becomes a Brahman: that is the highest Brahmanhood."

THE HIMALAYAN ADEPTS K. H. & M. AND BUDDHISM

In the introductory page in "The Mahatma Letters to A. P. Sinnett" there is a specimen of Mahatma K. H.'s writing wherein you find the statement that 'The only refuge for him who aspires to true perfection is Buddha alone'. In

letter No. 10 containing entire six pages the Mahatma K. H. gives his views on God, wherein he says: "Therefore the God here offered to the adoration of the xixth century lacks every quality upon which man's mind is capable of fixing any judgment. What is this in fact but a being of whom they can affirm nothing that is not instantly contradicted. Their own Bible their Revelation destroys all the moral perceptions they heap upon him, unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious vices and brutal wickedness. Nay more he who reads our Buddhist scriptures written for the superstitious masses will fail to find in them a demon so vindictive, unjust so cruel and so stupid as the celestial tyrant upon whom the Christians prodigally lavish their servile worship and on whom their theologians heap those perfections that are contradicted on every page of their Bible. Truly and veritably your theology has created her God but to destroy him piecemeal. Your church is the fabulous Saturn, who begets children but to devour them."

* * * * * *

"It is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by selfishness. Think well over these few words ; work out every cause of evil you can think of and trace it to its origin and you will have solved one-third of the problem of evil. And now, after making due allowance for evils that are natural and cannot be avoided,—and so few are they that I challenge the whole host of Western metaphysicians to call them evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches ; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at

India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man ; it is religion, that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime? ; voluntary victim of an illusionary God, the abject slave of his crafty ministers. The Irish, Italian and Slavonia peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.

"If it is objected that we too have temples, we too have priests and that our lamas also live on charity . . . . let them know that the objects above named have in common with their Western equivalents, but the name. Thus in our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived. If our lamas to honour the fraternity of the Bhikkhus established by our blessed master himself, go out to be fed by the laity, the latter often to the number of 5 to 25,000 is fed and taken care of by the Samgha (the fraternity of lamaic monks) the lamassery providing for the wants of the poor, the sick, the afflicted. Our lamas accept food, never money, and it is in those temples that the origin of evil is preached and impressed upon the people. There they are taught the four noble truths —ariya sakka, and the chain of causation, (the 12 nidânas) gives

them a solution of the problem, of the origin and destruction of suffering.

Read the Mahavagga and try to understand not with the prejudiced Western mind but the spirit of intuition and truth what the Fully Enlightened one says in the 1st Khandhaka. Allow me to translate it for you.

"At the time the blessed Buddha was at Uruvella on the shores of the river Neranjan as he rested under the Bodhi tree of wisdom after he had become Sambuddha, at the end of the seventh day having his mind fixed on the chain of causation he spake thus: 'from Ignorance spring the samkharas of three-fold nature—productions of body, of speech, of thought. From the samkharas springs name and form, from this spring the six regions (of the six senses the seventh being the property of but the enlightened); from these springs contact from this sensation; from this springs thirst (or desire, Kama, tanha) from thirst attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair. Again by the destruction of ignorance, the Sankharas are destroyed, and their consciousness name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death, grief, lamentation, suffering, dejection, and destroyed. Such is the cessation of this whole mass of suffering."

Knowing this the blessed one uttered this solemn utterance. "When the real nature of things becomes clear to the meditating Bhikshu, then all his doubts fade away since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky."

Meditation here means the superhuman (not supernatural) qualities, or arhatship in its highest of spiritual powers."

The principles of the Theosophical Society have undergone a complete change. In another letter the Mahatma writes:—"There was a time, when from sea to sea, from the

mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes ; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all? It is selfishness and exclusiveness that killed ours, and it (is) selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and selfishness will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law."

MESSAGE TO MAHATMA GANDHI

Bombay, 10th September, 1932.

Dear Mahatmaji,

At the meeting of the Buddha Society yesterday Mr. K. Natarajan proposed the following message to be sent to you and it was unanimously adopted. I have the honour to forward it herewith.

I beg to remain,
Dear Mahatmaji,
Your most obdient servant,
(Sd.) A. L. Nair,
President,
Buddha Society.

"On the eve of your sublime sacrifice for the emancipation of our Antyaja brethern and sisters from their agelong servitude, your friends of the Buddha Society wish to tell you that their heartfelt prayers are with you. They recall the memorable occasion of the Lord Buddha's Jayanti when you presided during your convalescence at Juhu on the 18th May, 1924, after your last imprisonment and the inspiring words which you spoke then on the life and the teachings of the Sakyamuni, who more than 24 centuries ago, showed by precept and example that antyaja classes are the spiritual equals of the Hindu castes, as you are striving to-day by your noble act of self-abnegation. The Buddha Society earnestly trusts that the conscience of the Hindu Community, which has been deeply stirred by the announcement of your intention, will lead to immediate extinction of the evil which is even more degrading to the higher castes than the Depressed Classes, and it will not be necessary for you to go through the fiery ordeal, which you have proposed,—in as much as its object would be achieved."

OUR CENTRAL SHRINE AT BUDDHA GAYA

(True Copy)
Exhibit C 22.

From

J. D. Beglar, Esq., C.E.,
Late Executive Assistant of Monuments,

To

The Magistrate and Collector,
Gaya.

Buddh-Gaya, 2nd August, 1884.

Sir,

Before leaving this place—which I shall in a few days—permit me to place on record some notes that may be of use,

and to request your kind sympathy and effort in preserving what Government has spent a large sum of money to conserve, and in which personally I take a great interest.

I have tried to secure the better sculptures from being carried off by pilgrims and tourists by placing them as far as I could in not easily accessible places, or, where accessible, in such conspicuous places, and so arranged, that the loss of any one would be instantly perceived. Mr. Keddie has continued to employ the chowkidar I had employed for reasons of policy, *viz.*, the *pujari* of the temple, Ganesh Singh, but after my departure he will have little power to secure sculpture from the depredations of the more powerful native visitors and of European visitors if they be so inclined. A notice in large print in English and Vernacular painted on a board and conspicuously set up on your authority and with your signature, would, I trust, greatly deter people from plundering the place, while a few instructions to the police to keep watchful eye, and to instruct the village chowkidars to promptly bring any case of plunder to notice, would very materially help to secure them from plunder.

In the godown attached to my bungalow are a large collection of fragments. They were collected for the sake of their inscriptions, yet unread and unexamined. I have not time to do so now, but I intend, with the permission of the Lieutenant-Governor, to be allowed to come once more (at my own cost) to them. The fragments are of absolutely no value, except for the inscriptions which may or may not be of interest until they are examined. Let me earnestly pray you to take measures for their safety. If my bungalow is to be kept up, the khansama or chowkidar of the bungalow may be directed to look after these, as they are of no intrinsic value, even as sculpture. If a good lock be put on the door, their safety is assured.

In a detached godown are a large number of earthen casts of the old plaster ornamentation of the temple. I wrote long ago, and spoke about measures for securing them or sending

them to the museum. No notice was taken of my representations, but it is not impossible that some day some one more alive to their value may move to enquire about them. The roof is leaky, and they have partly melted away. I have no funds to save them by repairing the roof. They were made over to the Executive Engineer, Patna Division, but as no employee, not even a chowkidar of that Division is now here (since they removed my office furniture and records), it would be better if the bungalow khansama or chowkidar were instructed to look after them also. In case you are prepared to tell him so, I will remove them from the leaky godown and place them in an unleaky room which the removal of my office has rendered available, and a lock on the door would secure their safety.

In the courtyard of the temple are a number of the sacred trees of the various previous Buddhas. I had planted nearly every variety of the known 24, but some have died. Of these alive some are already high enough to be safe from cattle but several are not. These I have secured by circles of earth walls ; but an order from you excluding cattle from the court of the temple would more effectually save them than any number of walls.

The drainage of the platform of the temple, or first floor, consisting of the open terrace and the four subordinate temples round the main central shaft is effected by iron pipes let into the masonry on the east and west side. The inlets of these pipes are secured by perforated plates of copper, as I had had several times to extract most incongruous articles—bamboos, plants, stones, brick, mud and wood—mischievously or wantonly thrown and forced down the piping by boys and native visitors. But the perforations are apt to get clogged by the feathers and droppings of the birds which make their nests in the shelter of the temple ornaments, and an order to the chowkidar to keep them clean is essential to the stability of the foundation of the temple. The drainage of the entire courtyard and of a great portion of the surrounding lands is

effected by an underground covered drain. This drain is not straight, but has three heads due to the necessity of respecting vested interests, the necessity of not offending the Mahanta and the unfortunate manner in which portions of the work were executed. The entire tank works in fact were never contemplated, nor funds provided, till long after the drain as originally divided had been completed into this main channel, pouring in the water from various underground side drains. It is necessary occasionally, say, twice a year, to clean out the main and minor underground side drains, as boys take a delight in rolling or throwing in broken bricks and stones into them through the grating.

Near the final outlet of the main drain stand a few huts, and the occupants throw all their house sweeping and refuse into the open drain, just about the mouth or outlet of the main covered drain. The result is, the drain gets completely blocked, and the temple flooded. This might be prevented by an order on the village chowkidar to take cognisance of who are the parties given to such practice, and a simple threat from the Magistrate would probably prevent their doing so in future ; otherwise they may be bound down not to do so. I had every year to clean out the outlet, where an accumulation of straw, potsherd and ashes generally four feet high effectually blocked the outlet.

During highest floods of the river, the court of the temple will get flooded. As the level of the court is below the level of the recorded flood of 1812 (I think that is the year, but my papers are gone and I cannot be sure), this need cause no alarm, as it will only last a few hours. There was no one way of preserving the ancient features and at the same time giving absolute security from flooding except by expensive sluice gates for which funds would have been necessary. There will, in case of recurrence of such a flood as is above noticed, be a foot of water over the masonry lower terracing round the temple ; it will not get into the temple itself.

The tank attached to the temple was dug and the ghat

built by Gosain Belpat Gir as marks of loyalty and respect to Sir Ashley Eden and the present Lieutenant-Governor on their visits to the temple. Government contributed nearly half the expenses. The tank was intended as a reservoir for drinking water which, when the river is dry during May and June, is scarce and not good in the village wells. The tank has numerous springs, which copiously flowed even in June, and gave much trouble in being got under to allow exudation to go on. The tank consequently will always have a good supply of good water. But at present the whole village wash their clothes and themselves in it, and the water is most filthy. Pigs and cattle too are brought in and washed therein, which I have been unable to prevent, and as the tank had not yet been filled till I made over charge, I was indifferent about it, intending to take measures to suppress the practice after the high flood of the river had been allowed to pour into the tank and purify its waters ; but I am going and the flood has not yet come. I earnestly represent that measures be taken to prevent the universal bathing and washing of dirty men and of cattle in the tank, and the flood, whenever it comes, if only of average height will itself pour into the tank, establish a current and subsidence and leave the water perfectly pure and wholesome ; perhaps the village chowkidars could do much to prevent people bathing in the tank. The Gosain, who gave more than half the funds for the work, has repeatedly requested me to appeal to you to kindly take measures for keeping the water clean for drinking purposes.

A large number of fragments of sorts of sculpture lie in the compound and round the walls and elsewhere. These are of no interest and importance, but some are in good preservation and may either be sent to the Museum of Calcutta or elsewhere, or preserved in the Gaya Institution, where I noticed several fine pieces of sculpture are already being taken care of.

From past experience, I can say that this temple is one of the places which travellers from Europe are almost certain to visit, to say nothing of Burmese, Japanese, Ceylonese,

Nepalese, Tibetans and Siamese. Chinese pilgrims have not yet come, but probably will. For the more distinguished of these travellers as chief high priest envoys, some shelter more convenient than the leaky and open Burmese Dharmasalla is a necessity. If kept up as a dak bungalow, even the receipts must probably pay for the keep of a khansama ; if only kept as a road-cess bungalow, it would on your authorisation be available for the accommodation of European travellers, lady visitors, and of the more distinguished foreign Asiatic visitors, several of whom have in past times, with the consent of Government and accompanied by Government officials been allowed to visit the place. If kept as a road-cess bungalow a chowkidar, who could also cook, and furniture would be desirable.

The roof of the bungalow leaks in several places, and as the walls are *katcha,* if not repaired, the bungalow will soon collapse. It has not been repaired since it was built (except petty repairs at my own cost) ; the fine large verandah of the office will also speedily come down if not repaired, as also the roof of the servant's quarter. If the bungalow is to be kept up, repair of however slight a nature, if only to stop the leak, is essential.

Sometime ago, I think about the time your predecessor, Mr. Boxwell, was just going away, I sent a list of my furniture, offering them for sale at moderate cost, for the use of the bungalow, and no reply has been given to me as yet. I am now going, and I again send you a list of what is available, which, if you will take over, I will leave here and make over to any one you appoint ; but if you decline, I will pack up, as I am going. I can only give you scanty time for reply for this. I trust you will excuse me. I will await your reply till noon of Monday next.

Lastly, the grounds on which the bungalow stands are rented from the Mahantha at an amount of Rs. 8/-, and rent has been paid to him up to May. The various small buildings

outside the compound walls and office alignment except one small shed are all the property of the Mahantha.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) J. D. BEGLAR.

(True Copy)
No. 2518.

From,
G. A. GRIERSON, ESQ.,
Offg. Magistrate & Collector,
Gaya,

To,
The Superintendent Engineer,
Sone Circle.
Dated Gaya, 25th July, 1889.

Sir,

In forwarding you a copy of a letter of Mr. Beglar's dated 2nd August, 1884, to the address of the Magistrate of Gaya, and in continuation of our conversation on the subject, I have the honour to draw your attention to the very unsatisfactory state of affairs which exists relating to the Bodh-Gaya Temple.

The Temple with the bungalow and grounds attached is in charge of the Magistrate of the district. He is represented on the spot by a chowkidar on five rupees a month, who has some charge of this beautiful historical fabric, the repair of which have cost Government thousands of rupees.

I need not point out to you the great historic and religious interest which attaches to this building. The large sums of money spent on it by Government are sufficient to show that it is cognisant of all this. It seems, however, to have been forgotten that such a building cannot be left alone to the mercies of a venal chowkidar. Continual petty repairs are

necessary to prevent the building again falling into decay, and these repairs are not within the power of the Magistrate to carry out. The Magistrate is given no money for the purpose, and if he had the money, he has not sufficient skilled supervision at hand to spend it properly.

Besides this the many *chaityas* and stone relics about the temple are liable to be stolen. Some of them have certainly disappeared, and when there are hundreds of them lying about uncatalogued, it is impossible to hold the chowkidar responsible. The other day an Austrian Count visited Bodh-Gaya, and went off with 20 or 30 stone relics, which he picked up there, and I had considerable difficulty in recovering those belonging to Government.

The Temple itself is also falling into despair. I have no one to look after the underground drains properly. Salt exudations also are destroying the plaster ; this you have yourself seen. Villagers are encroaching on temple land.

I think that it would be by no means out of the way to expect that Government should expend something every year in keeping in order an historical monument which has cost them a great deal already. I think that there should be appointed to the building a permanent custodian of the Sub-overseer grade, whose whole duty should be to guard the various *chaityas* and the like, and to carry out repairs year by year when necessary. He would be like the clerk of the works of any large English building.

A catalogue of the chaityas and other images should also be prepared.

Besides those already fixed in situ, there is in a roofless disused godown a heap of unexamined relics in charge of the chowkidar, which is freely drawn upon by sight-seers. It was used as a kind of mine for globe-trotters till I tried to put a stop to it by ordering that none were to be taken away without my written permission. I fear, however, that my order has had little effect beyond raising the price of these fragments.

In addition to this, almost every month new fragments of

sculpture and statutory, often of considerable archæological interest, are dug up in the vicinity of the temple. Some of these used to be carried away by visitors, and others were used by villagers for currystones, well-lever counterpoises and the like. At my suggestion the Mahantha has stopped this, and collects all such stones in a godown as they are found, till proper arrangements can be made for their arrangement and display.

Considering that Government has spent so much money on this already, I think it might well complete its task by erecting a building to receive and properly display these carvings. I have no doubt that the Mahantha would contribute towards its cost. The carvings would be properly catalogued and placed in charge of the custodian.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) G. A. GRIERSON.
Offg. Magistrate & Collector.

(True Copy)
Exhibit No. 16.

Produced by Plaintiff, Admitted, S.B. Sub-Judge.
Gaya :—
November 14, '08.

"Deposition of Babu Surendra Nath Tagore taken by Commission on 18th May, 1908."

(Sub-Judge's Court 22nd May, 1908, Gaya).

Deposition of Babu Surendra Nath Tagore, taken at his residence at 19, Strand Road, Baliganj.

The witness on solemn affirmation said.

My name is Surendra Nath Tagore, my father's name is Satyendra Nath Tagore, residence 19, Strand Road, Baliganj, occupation Zemindari and Secretary, of the Hindustan Co-operative Insurance Society.

Yes, I know Okakura of Japan, as far as I recollect I went twice to Bodh Gaya once with Mr. L. Palit and once alone. On the first occasion it was only a few hours trip from Gaya and on the second I did put up in one of the guest houses of the Mahant. In the same house there were M. K. Okakura and another Japanese priest and Swami Saroda Nand.

Yes, I saw the Mahant while I was there. M. K. Okakura used often to see the Mahant. On one occasion I was present at the interview. There was one other Bengali gentleman present. He was then the Overseer, as far as I remember. We two acted as interpreter in the conversation between Okakura and Mahanta. M. K. Okakura did not know Hindustani. M. K. Okakura did write a letter to the Mahanta. I saw the draft which was made in my presence. I think, I also saw him sign the fair copy. Seeing the letter marked exhibit A the witness says "this was the letter. I recognise the signature as his."

Q. By the plaintiff's Vakil. In whose writing the letter is written?

A. The handwriting is mine (the witness) Mr. Oda of Japan is the Japanese priest referred to by me in my previous reply. I first met him in Calcutta, before I saw him at Bodh Gaya. He was introduced to me as a priest of an influential Buddhist's sect in Japan. I cannot recollect whether he was present when the letter was drafted but distinctly remember that Mr. Okakura used to consult him about all matters connected with the land referred to in the letter. I believe that the contents of the letters were explained to him and he approved of them.

Read over to the witness and admitted by him to be correct.

(Sd.) SURENDRA NATH TAGORE.

15-5-08.

Sarat Chandra Ghose, Pleader, Commissioner.
Atul Chander Dutt, Vakil for the plaintiff.

(The above two letters and a statement are taken from the paper books of the Buddha Gaya Temple and Burmese Rest House case. Mr. Begler's letter shows how things stood at Buddha Gaya in 1884. Mr. Grierson, the Collector came to Buddha Gaya in July 1889. From 1877 to 1889 Buddha Gaya Temple was abandoned by the Mahant of the Saivite *Math*. Mr. Grierson without consulting Government handed over the custody of the inner shrine to the Mahant. It is time that Buddhists should unite and rescue the central shrine from the usurper's control. The Government for political reasons do not allow Buddhists to remain at Buddha Gaya.)—Editor.

NOTES AND NEWS

BRAMACHARI DEVAPRIYA VALISINGHA.

Our industrious Secretary Brahmachari Devapriya has informed us by a cablegram that on his arrival at Brisbane he was received by our old friend Mr. John Silva of Booyal who had come all the way to meet him. This is the first visit of a Buddhist worker who had gone on a Buddhist mission to Australia. It is a pity that he has to return immediately to take part in the first Anniversary celebration of the Mulagandhakuti Vihara, Holy Isipatana which is to be held during the Christmas holidays. The Railway Publicity Board is taking all interest to make the celebration a success by advertising. Pilgrims from Ceylon and Burma we hope will attend the celebration in large numbers. The Holy Relic of the Lord Buddha will be exhibited during the festival. We expect that our Aryan brothers will attend the festival in large numbers from various parts of India.



Dr. Ambedkar.

We congratulate Dr. Ambedkar for the triumphant history he won in the great struggle he made on behalf of the sixty millions of the socalled Untouchables. By the wonderful self-sacrifice made by the saintly Mahatma Gandhi on behalf of the socalled Depressed Class he has won immortality. Indian Aryanism has gained a victory over Brahmanical superstition. The Brahman lawgivers after the extirpation of the democratic Religion of Our Lord Buddha forged documents for the gain of their community, and for nearly a thousand years they occupied the position of the top dog.

* * * * *

India during the Buddhist Period.

From B.C. 580 to A.C. 787 Buddhism reigned in India. No Christian missionaries had yet come to preach the Semitic doctrine of the Nazarene Carpenter, and India proper had not yet been conquered by the cohorts of Allah. There was none to violate the ethics of solidarity during the long period that the Arya Dhamma dominated. For the first time Kumarila Bhatta and the Kerala born Sankara entered the arena and disturbed the peaceful atmosphere of Aryan India. We are told that Pushyamitra the commander in chief of the army of Brihadratha, grandson of the great Emperor Asoka, usurped the throne by assassinating the innocent emperor with the help of the Brahmans. It is said that he instituted the asvamedha sacrifice and helped the Brahmans to revive animal sacrifices. During the time of Chandragupta and Bindusara there was no asvamedha sacrifice. Pushyamitra was either a Bactrian Greek or a Persian. It is said that the ancient Persian monarchs did sacrifice a horse after a great victory. The Brahmans did not dare to rebel against the Mauryan emperors when they were in power. Brihdaratha was too tolerant and therefore had given the post of Commander-in-Chief to an alien. The Suṅga dynasty created by Pushyamitra did not continue to reign more than a hundred years.

It ended during the reign of the grandson of Pushyamitra. The solidarity of the body politic of Indian Aryanism was not disturbed till the advent of Kumarila and Sankara. They were both from South India. With the destruction of the Buddha sāsana there came an end of Aryan democratic cohesiveness. The Brahmans began forging documents for their own gain, and they did not look ahead to see danger ahead. The iconoclastic Arabs were marching towards India with fanatical fury. Brahmanism succeeded in weakening Buddhism, and after two centuries Brahmanism collapsed under the iconoclastic fury of the Arab invaders. India lost millions in two ways, one by the creation of the Depressed Class and the other by the forcible conversion of the labouring class into Islam. There was no Depressed Class during the Buddhist Period. Aryan independence was utterly destroyed by the Moslem invaders and three distinct communities came into existence, *viz.*, Hindus, Moslems, and the Depressed Class. The selfishness of the Brahman community is responsible for the enslavement of the 300 millions of the Aryan and Dravidian People. We hope that the Brahman community will unite with the non-Brahman community and build up a consolidated body of people to work in harmony for the enlightenment of the whole world. When harmony is established then again the Lord Buddha will enter India. We are firmly convinced of this fact. Without the illuminating light of Our Lord, India will be ever in darkness.

* * * * *

HOW ARE WE TO ELEVATE THE DEPRESSED CLASS.

The Brahmans hate the people who belong to this community, and the latter hate the Brahmans with unrelenting fury. Hatred does not cease by hatred ; hatred ceases by love" said our Lord Buddha "Conquer hatred by love ; the unrighteous by righteousness ; conquer the miser by gifts, and the liar by truth". Biological evolution is the law of nature. There can be no one class to rule over the rest. Brahmanical

domination is unnatural. Our Lord came to save all without distinction of colour and caste. Brahmanical law-givers ignored the Kshatriyas, the Vaishya and the Sudra. Manu was a Kshatriya, and yet the Brahmans forged "Manu" and interpolated texts for their own gain making the Kshatriya their inferior. The problem before us is how are we to elevate the sixty millions of the de-aryanized Aryans? What is first needed is compulsory elementary education for both boys and girls. We have the example of the Moslems in India, and the Japanese showing the way how to elevate a nation. In ten years Japan learnt the secret of racial progress. We must teach sanitation and hygiene to every man woman and children of the Depressed Class. We must teach them the elementary principles of science, and the ethics of righteousness. The rock cut edicts of the great Aryan emperor are before us. He laid down the ethics of righteousness to be followed by the high and the low. The Depressed Class requires to be trained in handicrafts. Their women should be taught hand loom weaving, home industries. The five precepts taught by Our Lord is the common property of the Aryan. The children should be taught to observe the Ten Kusalas and to avoid the Ten Akusalas. They should be taught the four principles of human solidarity laid down by Our Lord. They should be taught the ethics of regeneration as given in the Vasala sutta and the Parābhava sutta. The ethics of Brahmachariya should be introduced into the householder's life to observe one day in a week. Bhikkhus should be supported to go amongst the people to preach the Dhamma daily or weekly. Every village should have a Vihara where the people can congregate without prejudice and partake of the prasad once a week in unity. Slaughter of animals should be stopped, drinking intoxicants and taking narcotics should be strictly prohibited ; truthfulness should be emphasized, and stealing stopped. By inculcating lessons on chastity the adulterous life will receive a check. Daily lessons on love and brotherhood should be preached to all. Self-sacrificing preachers and teachers should pledge them-

selves to work for the uplift of the community. The teachers should come from all classes. Industrial experts should be invited from Japan and the United States. Cleanliness is godliness and every one should be taught to be clean and to keep the surroundings clean. Floriculture and horticulture should be taught in schools. The village grogshop should be closed, and shedding of blood to appease the gods should be stopped. Painting and drawing and other arts that belong to the category of aesthetics should be taught to the young. Buddhist culture has helped the Japanese people to take the foremost place in aesthetic art. Within ten years a new people will come into existence by placing the sublime principles of Our Lord Buddha.

Bara Buddur, Published in three volumes by Martinus Nijhoff, Antiquarian Bookseller, 9 Lange Voorhout, The Hague, Holland.

Part I Archæological Description by Prof. N. J. Krom. Price 400 guilders.

Part II Architectural Description by T. Van Srp. Price 200 guilders.

The price of the complete work with English text is 660 guilders or about £55. The English edition has been limited to one hundred numbered copies only.

The price of the English translation of the First Part is £4-4-0. The Price of the English translation of the Second Part is £3-3-0.

Will not twenty extra Asst. Commissioners in Burma, who are Buddhists join together and raise the required £55 and remit the money to the Secretary of the International Institute, Holy Isipatana, Sarnath, Benares to get these volumes for the Mulagandhakuti Vihara Library. The great Stupa of Bara Buddur in Java is one of the architectural wonders of the world. It contains 700 scenes from the life of the Lord Buddha. Buddhists of Siam, Ceylon, Burma, Arakan, Japan, China, Cambodia may raise the above amount and help the

Maha Bodhi Society to enrich the Mulagandhakuti Vihara Library, which later on will be a centre of attractions to the many. We hope that Americans, Englishmen, and pious Buddhists will visit Holy Isipatana, the most ancient of the historic monuments in the world. Remember Jesus was born about 600 years after our Lord ; Mohammad was born 1200 years after Our Lord Buddha. For forty five years Holy Isipatana was the residence of the great Arhat Disciples of Our Lord ; for 1700 years it was one of the four holy places visited by the Aryan Buddhists ; for 800 years Holy Isipatana was forgotton by the Buddhists, and again after 800 years the most holy site in the world is open to the Buddhists and non-Buddhists in all parts of the world. The Maha Bodhi Society is resolved to have an International Training College established at Holy Isipatana. We shall get Brahman, Kshatriya youths to be trained here to carry the Word of the Lord to all parts of the Indian continent. We expect later on that young men from England, France, Germany, the United States, Russia, Italy would join the Mulagandhakuti International Institute and study the Dhamma, and carry the Message of Love and Wisdom of Our Lord to all parts of the civilized and uncivilized world. Where the Christian missionaries go they carry the venonmous poison of European brutality and alcoholism. Where Islam goes polygamy and brutality follow, where Brahmanism goes there follows caste distinction superstition and Ignorance. Buddhism is the messenger of Peace, Wisdom, Love, Aesthetic art and a sublime Morality ending in Psychic Illumination. European culture is associated with the pagan monotheism of Semitic barbarism. True Aryan Culture is associated only with the Name of Our Lord Sakya Muni. We want the best of Europeans to come and stay at Holy Isipatana and make it a Centre of sublime spirituality whose illuminating Rays will penetrate into the dark recesses of Semitic paganism and Brahmanical superstition. We want to disseminate the Doctrine of Life and not of Death. Where there is no Love and Compassion there is Death and Destruction. Christianity

is the Representative of Death and Destruction. Buddhism is the only Religion that teaches LOVE AND WISDOM, COMPASSION AND RENUNCIATION AND MERITORIOUS ACTIVITY.

* * * * *

MRS. ANNIE BESANT.

Mrs. Annie Besant is the most active woman in the whole world. Since her arrival in India in 1893 she had never spent a day in idleness. She is 86 years old, and is now at Adyar, not enjoying good hèalth. Our Lord emphasized the truth that no God, Mara or Brahman can alter the law of Change. Birth, growth, decay, disease and final dissolution of the physical body again to be reborn according to one's karma in another birth and to go through a repetition of the same changes like the last birth. This is samsāra. Semitic paganism has no scientific foundation. Both god as creator and man had a beginning. Moses and the old prophets taught no future life. Jesus came and taught the unbelievable doctrine of an eternal hell for those who did not believe in him as the son of a jewish deity. Mrs. Annie Besant at first was a Christian but seeing suffering she gave up belief in a god of love. Then she was an atheist, then a Socialist, and at last became a follower of Madame Blavatsky. She became a preacher after coming to India of the gospel of Sree Krishna. Then she became a co-worker of the archhypnotist and Swedenborgian Leadbeater, and then began to boost the coming of the Messiah or Lord Maitreyya and presented the youngman Krishnamurti as the person who is to be the world teacher, and now she is sorry that Krishnamurti is preaching some other doctrine which is neither Theosophy or Leadbeaterism. Alone she is at Adyar, and we offer our salutations and hope that she will recover from her illness.

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THE HAWAIIAN BUDDHIST ANNUAL.

A copy of the third Number of the Hawaiian Buddhist Annual is before us. It is beautifully printed on art paper and full of interesting articles from the pens of well known Buddhist writers in various parts of the world. The pictures of the principal Buddhist workers in the Hawaiian islands are reproduced. It is pleasant to give their names so that our readers may know who they are. The first picture is that of Bishop Y. Imamura, who may be called the pioneer of Buddhist workers. Thirty-five years ago he arrived in Honolulu and began work, and to-day he has under him 36 temples in various parts of the island. The second picture is that of Bishop S. Fukuda the third that of Bishop Sogabe of the Shingon sect, then we find the picture of our indefatigable Ven. K. Shinkaku, then the pictures of Bishops Komagata, Suyeto and Sekido. There is an interesting article by Genchi Kato D.Litt., Associate Professor of the Imperial University, Tokyo wherein he discusses in "What Sense is the Buddhism of Gautama Buddha a Religion? Western scholars think that Buddhism is not a religion. The word Diṭṭhi in Pali is used to express beliefs. The teachings of Our Lord are put under the category of "sammāditthi", and those of other teachers under "micchāditthi". The other word used in the Pali is "Vāda". Such teachers who proclaim an eternity of existence are known as "sassata vada", and those who hold to the theory of annihilation as "ucchedavada". Our Lord in the Dhammacakka sutta calls His own teachings as a Majjhima patipadā, the Middle Doctrine. Therein He shows that the world follows the two Yogas, the attakilamatānu yoga and kāmasukhallikanu yoga. The word "yoga" connotes union. The former connotes union with mortification of the body, the latter union with the enjoyment of sense pleasures. The belief in a creator god is known as issaranimmānavāda. The belief in a permanent ego is called "sakkāyaditthi", or "attavāda". Jesus said that all those who came before him were thieves and robbers! The word is incorrectly used. It should be those who came after

me are thieves and robbers. When Buddha Sakya Muni began to teach there were other teachers who proclaimed the existence of a creator, or those who taught that there is no future life etc. Some of them taught that there are heavens and hells where people go after death. The Lord Buddha taught the science of religious beliefs. In the Kalāmasutta He expounded the science of Analysis, and commended the rejection of traditions, revelations, dogmas, etc. He condemned the "ekamsavāda" and commended the "vibhajjavāda". The former were the dogmatists, the latter the Analysts. Such teaching as that which teaches the Law of Cause and Effect may be called "sammaditthi" and such teachings which shows belief in a creator, fatalism, nihilism as "micchāditthi". The Lord Buddha being the oldest of Religious Promulgators it is best to follow the definitions given by Him. Those who came after Him are "thieves and robbers".

We congratulate the International Buddhist Institute of Hawaii, whose motto is "The World for Dharma and Nirvāna for All. Buddhism shall not die in these islands." In this connection it is pleasant to remember that the late patroness of the Maha Bodhi Society, known as Mrs. Mary Foster was born in Honolulu, and that it was in October 17, 1893 that she met the Anagārika Dharmapāla whose meeting resulted in her being known to the Buddhist world as the "Queen of the empire of Righteousness" and whose benefactions "became a romance of her unparalleled generosity" to use the words of the English thinker, Mr. G. R. S. Mead. Let us hope that Hawaii and Honolulu will produce great Buddhist missionaries who will go to the East and West to preach the Dhamma of Our Lord Sakyamuni Buddha.

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AKYAB MAHA BODHI SOCIETY.

It was in November 1892 that Colonel Olcott visited the work started in India by the Maha Bodhi Society. Buddhists

of Akyab listening to the lecture of Colonel Olcott contributed each one his mite and a sum of six thousand rupees was collected, which was entrusted to a board of Trustees, and the money was deposited in the Bank of Bengal now the Imperial Bank of India. To begin the executive work of the Society in Calcutta a sum of Rs. 1000 was contributed at the recommendation of the then Director-General of the Maha Bodhi Society. Later on another sum of Rs. 1,000 was contributed to erect the Dharmasala at Sarnath, Benares. Since then nothing could be obtained out of the deposited fund although application was made several times, and we then learnt that the Trustees had died with the exception of Mr. Chan Htoon Aung. Application was made to other leading Buddhists in Akyab, but no response was received from them. Mr. Chan Htoon Aung calls himself an esoteric Buddhist and is silent when we ask him what he has done with the money that was contributed to the Maha Bodhi work in India. The money was paid for a special work in India, and according to the Vinaya law of Buddhism what has been earmarked for one object could not be appropriated to another. Forty years ago the money was paid. As a Buddhist Mr. Chan Htoon Aung ought to know that he violates the second of the five precepts which a Buddhist Upāsaka has to observe daily. There are 365 days in the year, and in appropriating the money for his use he has violated the precept adinnādānā veramani sikkhā padam samādiyāmi from November 1892 to October 1932. For forty years he has been violating the second precent daily, and his boast that he is an Esoteric Buddhist would not give him a safe passport to heaven when death comes and demand him to leave this world. Terrible will be his karma in the next world. For forty years he has neglected his duty to hand over the money to the Maha Bodhi Society. We should like to know what the conscientious Buddhists of Akyab have to say with regard to the conduct of the man who calls himself an Abhidhamma scholar.

* * * * *

The Perambur Monastery.

The school building erected at Perambur for the Benefit of the Buddhists of the Depressed Class from the Foster Fund by the Maha Bodhi Society was entrusted to Mr. Lakshmi Narasu by the General Secretary as there was no room for a Bhikkhu to live in the building. In 1930 the Colombo Maha Bodhi Society sent masons from Colombo to erect a cubicle for the residence of a Bhikkhu to take charge of the school. The cubicle was built and the Bhikkhu Somananda was sent by the Colombo Maha Bodhi Society to begin missionary work at Perambur, and the Society requested Mr. Lakshmi Narasu to deliver the key of the school building to the Bhikkhu. Mr. Narasu does not want to give the key of the hall to the Bhikkhu. He is a family man, and is known as the leader of the Adi-Dravida Buddhists of Perambur. His doctrine is quite novel to the orthodox Buddhists. The Adi-Dravidas had learnt from Mr. Narasu that there is no rebirth in Buddhism. And now the conflict is between the Bhikkhu and the nihilist Mr. Narasu. He has got a following at Perambur, and the Adi-Dravidas threaten the Bhikkhu and gives him trouble. The Bhikkhu has written to the Colombo Maha Bodhi Society that it is impossible to stay at the āvāsa at Perambur because of the threatening attitude adopted by the followers of the Nihilist Doctrine. What is to be done under the circumstances. The Maha Bodhi Society has spent about Rupees Seven thousand in putting up the school hall and the āvāsa and the Adi-Dravidas under the instigation of Mr. Narasu are persecuting the helpless Sinhalese Bhikkhu who is living alone in the āvāsa. At Akyab there is the esoteric Buddhist Mr. Chan Htoon Aung who does not hand over the Society's money to the Society, and at Perambur there is Mr. Lakshmi Narasu who does not want to hand over the school hall to the Maha Bodhi Society's representative, the Bhikkhu Somananda.

FINANCIAL

Maha Bodhi Journal.

Statement of Receipts and Expenditure for the month of September, 1932.

Receipts.

	Rs.	A.	P.
Subscription	42	0	0
Life subscription of Sawbwa of Hsipaw states ...	75	0	0
	117	9	0

Expenses.

	Rs.	A.	P.
Stamps	28	1	0
Printing bill for June ...	109	10	0
Petty expenses ...	0	7	6
	138	2	6

Statement of Receipts and Expenditure for the month of September, 1932.

Maha Bodhi Society.

Receipts.

	Rs.	A.	P.
Sarnath :—			
Charity box collection	90	13	2
Donations	19	4	6
Mr. Mookerjee for food expense for August	13	0	0
Sale of garden produce	31	8	0
Grant from Dist. Board for July	10	0	0
Calcutta :—			
Sarnath Hospital a/c.			
P. B. Tenne	3	3	0
A. Kularatne	5	0	0
Sarnath Vihara a/c.			
Vithal S. Vyavarharkar	100	0	0
Sarnath Library a/c.			
P. B. Tenne	5	0	0
Sarnath Sangarama a/c.			
P. B. Tenne	3	3	0
Rev. Dharmapala a/c.			
L. A. Sornelis Appuhamy	15	0	0
M. S. de Silva ...	5	0	0
A. Kularatne ...	7	8	0
Carried over ...	308	7	8

Expenses.

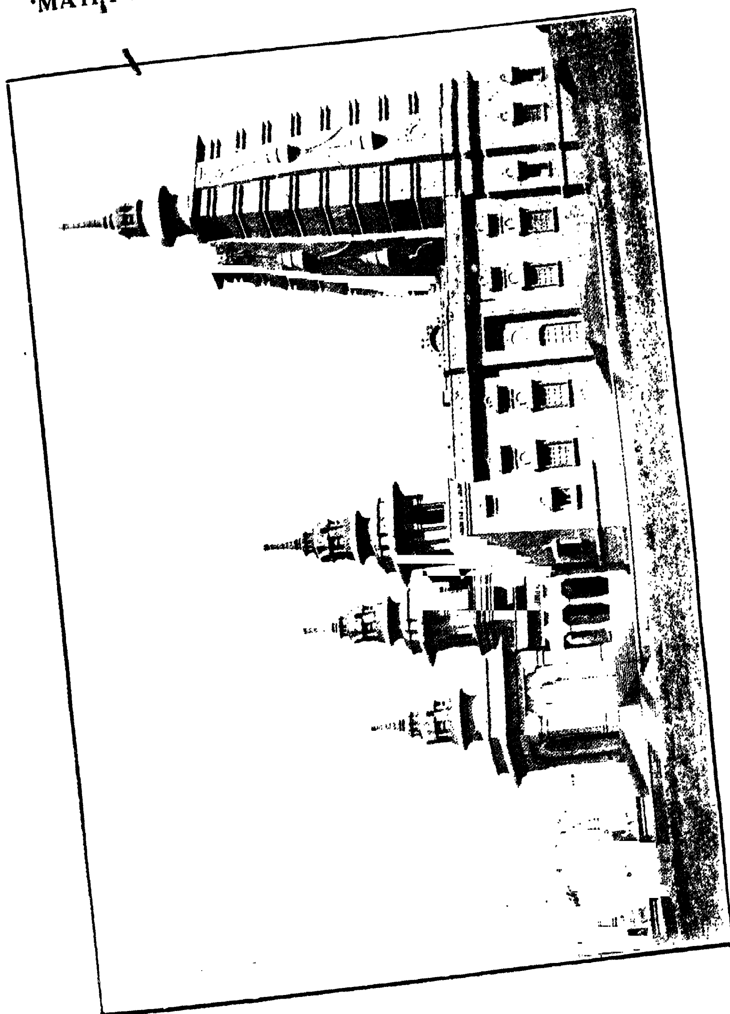
	Rs.	A.	P.
Sarnath :—			
Sarnath Vihara a/c.			
Pay of Durwan ...	10	10	0
Incense, candles etc. ...	3	5	9
M. B. S. Sarnath a/c.			
Salaries	68	10	0
Postage & Telegrams	8	8	0
Stationery	2	9	6
Sarnath Library a/c.			
Glass etc.	2	0	0
Book bindings ...	13	11	9
Meeting Exp. ...	1	0	0
Sarnath Free School a/c.			
Pay of Teachers ...	29	5	0
Takli, map, Bill frame etc. for boys ...	18	12	0
Building a/c.	51	2	9
Photoes & Postcards ...	75	0	0
Sarnath Garden a/c.			
Wages of Malis ...	22	8	0
Manure	26	8	0
Plants	10	3	0
Ropes	3	12	0
Carried over ...	347	9	9

RECEIPTS.

	Rs.	A.	P.
Brought forward ...	308	7	8
Rent of Hall	35	8	0
House rent Sept. ...	82	8	0
Book Agency a/c.			
Sales at—			
Calcutta	51	8	0
Sarnath	50	15	0
	528	14	8

EXPENSES.

	Rs.	A.	P.
Brought forward ...	347	9	9
Sarnath Institute a/c.			
Books, stationery, soap oil medicine etc. ...	29	4	0
Salary of Teachers ...	60	0	0
Rev. Dhammaloka ..	30	0	0
Food Exp.	197	6	0
Contractor for Mulagandha kuti Library in part	1,000	0	0
Mr. Devapriya a/c. ...	16	8	6
CALCUTTA.			
Book Agency a/c.			
Stamps	7	2	0
Payments	73	7	0
Miscellaneous ...	0	4	6
M. B. S. a/c.			
Postage & Telegrams ...	25	8	6
Registration of Tele. address	20	0	0
Charity to 2 Poor Women	2	0	0
Library a/c.	42	15	0
Repair a/c.	16	14	0
Miscellaneous ...	29	9	3
Corporation tax for B. house	19	11	9
Legal Exp.	104	8	0
Electric Supply Corp	21	15	9
Gas Co. bill ..	8	14	9
Slides making ...	44	10	0
Jessop Co. in part ..	200	0	0
Secretary's train fare & Exp to Sarnath ...	21	6	0
Secretary's Australia trip ..	1,004	15	0
Wimalananda a/c. ...	21	5	0
Mr. Devapriya a/c. ...	8	13	6
Rev. Vajiranana a/c. train fare & Exp. ...	17	6	9
Remington Typewriter Co. initial payment	52	12	0
Dr. Ganguli's bill for medicine	12	4	6
Salary and allowance :—			
Madras a/c. ...	71	4	0
Gaya a/c. ...	50	8	0
Balrampur a/c. 2 months ...	14	4	0
Calcutta	74	4	0
Food a/c.	52	12	6
Sarnath a/c. ...	29	6	9
	3,729	11	9



‘MAHA BODHI”



THE LATE MRS. MARY E. FOSTER.

Patroness of the Maha Bodhi Society, whose first death anniversary will be celebrated on the 19th December, 1932.



THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं । देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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THE LATE MRS. MARY ELIZABETH FOSTER OF HONOLULU

On the 19th of this month falls the second anniversary of the departure of the illustrious lady, Mrs. Mary Elizabeth Foster of Honolulu. It was on the 18th of October 1893 that she came on board the S.S. *"Oceanic"* to meet me when the ship was lying in anchor in the harbour of Honolulu. I preached the Word of Our Lord to her, and she received it with delight. The seed fell on fertile soil, and after nine years she decided to help me in the great work that I wished to start at Isipatana-Sarnath, Benares, and in January 1903 she sent me a donation of Rs. 10,000/- to start the village school at Sarnath. From this time henceforth she was a regular contributor remitting year after year unasked the sum of 1000 dollars. When she came to hear of my father's death

in 1906 February, she wrote to me that she will be my "foster parent", and she was true to her word. She contributed the sum of Rs. 77,887 to build the Sri Dharmarajika Vihara and the *āvasa* attached thereto at College Square, Calcutta. In 1915 she sent the first donation of the sum of Rs. 17,781 to erect the vihara at Isipatana-Sarnath and in 1925 it was increased to Rs. 30,000 when the construction of the vihara was started, and in 1931 the Mulagandhakuti Vihara was completed at a cost of Rs. 1,35,626. Whenever she wrote me she would emphasize that what she has sent is "for you and your work". In December 1920 she sent U. S. A. Liberty bonds to the value of 50,000 dollars, which gave us the sum of Rs. 1,99,355, and again in June 1923, Liberty Bonds to the value of Dollars 100,000 which gave us Rs. 3,20,683. The interest of this amount enabled me to carry on the world wide operations of the Maha Bodhi Society which I began in July 1891 at Buddhagaya.

The Foster Fund is being administered by a firm of English Solicitors in Colombo, who invested about 2 lacs of rupees on rubber plantations in Ceylon, and this sum is not yielding interest because of the fall in the price of rubber. There is the likelihood of losing this money because the value of the mortgaged properties has fallen very low. I wish to inform our friends and sympathisers that since July of last year I am wearing the sacred yellow Robe of the Sangha, and the financial obligations of the Society are being looked after by the Trustees in Ceylon.

For the first time since the Maha Bodhi Society was founded in May 1891 I am announcing the fact that in January 1906 my deceased and noble father Mudliyar Hevavitarna left me a legacy which yielded me yearly Rs. 6,000, and with rise in the price of rubber the yearly income continued to increase and the executors of my father's Estate gave me larger annual donations. Since 1906 the Estate had yielded the sum of Rs. 2,12,798 which was spent in different charities and to maintain the work of the Maha Bodhi Society. As the Rules

of the Order do not allow that I should have anything to do with financial matters, the firm of H. Don Carollis & Sons, Limited are looking after the legacy.

For 40 years Japan, China, Siam, Arakan, Tibet had not given any help to carry on the great Sāsana work of the Maha Bodhi Society. Forty years ago Arakan contributed Rs. 6,000 to the Maha Bodhi fund which is in the hands of the Trustee, Mr. Chan Htoon Aung, who does not want to pay the subscribed money to the Society. Only Ceylon and Burma have been helping the work in a small degree. The Maha Bodhi Society has continued to exist because of the support that was given to me by Mudliyar Hevavitarna and the illustrious lady, the late Mrs. Mary Faster. I am no more able to work because of old age and physical ailments. The Maha Bodhi Society is the only world wide Buddhist organization working to propagate the Buddha Dhamma throughout the civilized world, and I request that Buddhists throughout the world should help the Maha Bodhi Society to increase its usefulness for Humanity. It is the only Buddhist Organization active with a world wide field. The Holy Isipatana, Benares is the head quarters of the Society, and all communications should be addressed to Brahmachari Devapriya, the Secretary, Sarnath, Holy Isipatana, Benares. We trust that all good Buddhists will not fail to commemorate the 19th December by doing some kind of meritorious deed in memory of the late Mrs. Foster.

BUDDHA AND HIS MESSAGE

By T. L. Vaswani

Mainly through the message of the Buddha, India exerted influence upon China and Japan. Buddhism but passed on to nations of the East the wisdom of India. It had been much forgottten in the sixth century B.C. The Religion of the Rishis had been entangled in theories of caste and sacrifice. A renewal of Religion was needed. Buddha was

a Prophet of Renewal. Like Jesus, Buddha came not to destroy but to fulfil. Caste was a contradiction of the supreme vision of the Holy Rishis,—the vision of Unity. Democracy cannot come to its own until it becomes a Brotherhood. Buddha's was a democratic religion. So was the Vedic religion of the Rishis. But it had degenerated. Goutama Buddha urged that religion was not caste but Dharma (observance of the "Law"). In Goutama's heart was Love for all,—compassion for the outcast and lowly. "I would not let one cry whom I could save," He said.

And Goutama was a Prophet of Reason. He warned people against blind belief. He questioned institutions and authorities. He questioned creeds and priests. He placed Truth above Tradition, Humanity above Caste, knowledge above rites, Character above creed. He boldly declared: "Not by birth is one a Brahmin ; by work is one a Brahmin." Goutama Buddha taught the one great Science,—the Supreme Science, the Science of all Sciences, the Science of Freedom. Its secret is no outer thing,—no rites and ceremonies, no forms and creeds. The secret of Freedom is self-realisation. And this realisation comes through breaking of the false self which desires have built through a series of incarnations.

Buddha taught the Doctrine of Anatman. But they misunderstand him and his message who say that he taught atheism. It was not the Supreme Self, the one Reality he denied. He affirmed it with the deep affirmation of his perfected consciousness. What he denied was the false "self", the little "self" of pride and passion, the ego-personality which we cherish. This "self", ego, must be disintegrated, destroyed. He must be non-egoistic, impersonal, before we can hope to attain to the Supreme. Nirvana is extinction not of the Supreme Self but of the desire-self, the egoistic personality projected by craving. So Buddha said:— "Truth remains hidden from him whom desire and hate absorb."

Buddha's face was a picture of Peace. Not the peace of

passivity, surrender, and subjection but the Peace of Victory and Illumination. Buddha the Teacher has his place among the greatest Heroes of Humanity. And Buddhism made wonderful contributions to civilisation. A story associated with the Bodhi-tree in Buddha-Gaya says that big lotus-flowers sprang up wherever the Buddha set his feet. The story enshrines a beautiful historical truth. For wherever the Master's message spread—in Japan, in Korea, In China, in Siam, in Cambodia and the Archipelago,—in half the Eastern world, flowers of cultures and civilisation sprang up. Hospitals for men and animals, centres of social service, associations for relief of the poor and outcast, schools and colleges,—were some of the forms in which the Gospel of Goutama Buddha incarnated itself for the help and healing of Humanity. If Buddhism was great as a democratic religion, it was great, also, as a religion of Humanity. What has impressed me in the early periods of the historic course of Buddhism is its beautiful blend of the active and meditative elements of culture and life. Buddhism took note at once of the world within and the world without. Yoga and work. The value of both was recognised by Coutama. "By work, the world exists," said the Master; "By work mankind exists." It was only in a later period, when the meaning of the Master's message was forgotten, that Buddhism became a creed of negativity and passivity and ascetic aloofness from life. Buddhism degenerated,—as Hinduism had degenerated in the days of the Buddha. Buddhism, too, needed a renewal.

There is a dynamic note about Buddha's message which its critics have not taken note of. The Buddha moved from town to town with the flaming message of Freedom. And he taught that to be free, a man must break down the barriers built by the "empirical" ego. Freedom is impersonality. Freedom is identification with all Life, the One Life. Freedom is Attainment.

The two *sadhanas* essential to the Attainment are Purity and Love. Buddha says:—"let a wise man blow off the

impurities of himself as a smith blows off the impurities of silver, one by one, little by little and from time to time." Buddha emphasised inner morality. It was not enough to blow off impurities in action. It was necessary to be pure in thoughts; for thoughts are internal forces and thoughts are the builders of Karma. So we read in the *Dhammapada*:

"All that we are is the result of what we have thought."

"It is founded on our thoughts ; it is made up of our thoughts. "And over and over again does the Buddha speak of *maitri*, of love, of compassion, for all creatures, all forms of life. Avidya, pride, and hate are the three great fetters which must be broken.

The Buddha says:

"Hatred ceaseth not by hatred;
Hatred ceaseth by love."
Again :
"There is no losing throw like hatred;
There is no happiness higher than Peace."
And again :
"Let a man overcome anger by love.
Let him overcome evil by good.
Let him overcome the liar with truth."

Civilisation lies broken and bleeding. Its hope is in this mighty message of the Love that conquers Hate. And is not the Buddha's message the need, also, of modern India?. I see her begging at alien doors for what can only come to her from within her own self; and I utter to myself, again and again, the Master's words of wisdom :—

"Be ye yourselves lamps unto yourselves!"

BUDDHISM IN ENGLAND

LECTURE DELIVERED AT THE LONDON Y. M. B. A.

The following is a lecture delivered by Mr. Maung Maung Ji, B.A., a delegate at the Burma Round Table Conference, under the auspices of the London Y. M. B. A.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

If you take up any newspaper to-day you will find and you will be impressed by the very big head lines regarding the great trouble coming on in one part of the world or in another ; for instance, there is now trouble among the people in China and also in Mexico, in Australia, in India, in Afghanistan, in Tibet and in short, all over the world. From this you will realise that there is what is called the general unrest in the world. It is as though fever were coming on and there is nobody, no statesman, no politician who can stop the rise of that temperature in the hearts of the nations. If you were to specially analyse the troubles you would find that in the heart of the nation as well as in the heart of each individual, there is a desire for something new, a search for some light, and yet neither men or nation can solve the problems that are facing them to-day. Fortunately or unfortunately you will find that the events in China unconsciously or consciously affect the policies of Europe, the conditions in India affect the conditions in America ; in other words the world is so linked up that it is impossible for one nation to be suffering in isolation, for the spirit of the family is enlarged to the nation so that the suffering of one nation is to some extent shared by the others. Therefore if we were to very cooly and collectedly analyse this world unrest, we should come to the conclusion that religion has not been truly understood either by men or nations,

In religion there are the two aspects, its physical and its spiritual aspect, or in other words, the negative and the positive aspects. On the former side of religion, if I may take the familiar examples seen in England and on the Continent, you have the church to which you go for your own spiritual consolation in daily problems, the Mohammedan to his own Mosque, the Jew to his own Synagogue, the Hindu to his own Temple and we Buddhists to our own Holy Shrines ; but this is the negative side of religion rather than the spiritual. In Burma for instance you will find what is called the Golden Pagoda to which hundreds and thousands of people go on the festival days to offer flowers, water, candles and nice dishes, in order that they may gain salvation for their souls ; yet it is not fully realised that this is only the formal side of religion. If however the spirit of religion is properly understood, whether in Christianity, Hinduism or Buddhism, we can solve some of the greatest problems of the day.

I suppose it will be easy for me to take the very familiar illustration in the Holy Bible, "whosoever shall smite thee on thy right cheek, turn to him the other also". So also in Buddhism you will find "Hatred ceaseth not by hatred but by love", an injunction which contains the same spirit put into another form and language, in a teaching founded by another great teacher in another part of the world. Unfortunately when a great teacher passes away for perhaps a few centuries, the spirit in which he founded the religion remains for a time and after, after many centuries as in the case of the Lord Buddha, it is found that men only build shrines with the carven images thereon and, while civilisation is developing in its own way, the negative aspect only of the religion is realised. Consequently we have not been able to solve some of the great problems of the day. It seems that statesmen are of the opinion that merely by the stroke of the pen from their office they can change the heart of man. Some years ago we had one of the greatest European wars into which all the nations of the world were drawn, showing that we have

not yet learned some of the teachings of the Buddha, namely that "hatred ceaseth not by hatred, but by love". We now hear that another great war will come upon us which will be the end of the nations and of the great civilisations of the world, over which no men will have control but which is surely to come in the days very near, and yet, a time of trouble out of which a new civilisation will arise. I wonder whether we could not obviate the coming on of that great war by trying to solve the problems of the day from a higher spiritual realm and it is therefore necessary for us to see in what way the spirit of Buddhism can be introduced into the solution of daily problems, some of which affect all the nations of the world.

After all what are called world problems are nothing but the individual problems and ultimately rest on the individual ; so our meeting here to-day is because every man is trying to solve those great problems in his own locality, so showing a manifestation of their effort to solve the great international problems in their own particular way. And what are those problems?

We have the great problems of drink—called in America "Prohibition" but we cannot achieve the result of prohibition if the individual has not realised it in himself : if you are going to legislate to tell people they must not drink, they will not obey your law, but if you bring this great problem to the individual consciousness of the person, he will realise that the result can be attained by the individual and so the question of drink will slowly solve itself, but only if you and I co-operate and each do our own share. I am told that America is getting very dry though I have not been there yet and I do not know if I should touch on this vital point as they are very touchy. I hope, however, that this great problem of prohibition will soon be solved because in the world one evil awakens another in the heart of man ; if you take to drink you will find that your desires are not so much under control as another man who does not drink, and similarly other passions are

aroused by mere drink. So according to Buddhism a person who wants to be a good Buddhist must not take any intoxicating drink in any form. Many centuries ago when Lord Buddha meditated under the great Bo-tree, he realised that in the future the world would have to face one of the greatest problems of the world and he therefore uttered that saying which is one of the five precepts of the Buddhist, i.e., I promise to abstain from any intoxicating liquor or drink. Therefore it is no wonder that this question of prohibition is attracting the attention of the nations since the Lord Buddha in his meditation foresaw that men in the coming ages would have to face the problem.

Another painful problem that is related to prohibition and one on which I touch with reluctance is the White Slave Traffic. It cannot be stopped unless the individual realises his duty towards his own womankind, for no law can stop it unless the individual realises in his own soul that he is wronging the life of another person merely because he wants to satisfy his own lust and is not able to control himself. So this great problem of white slave traffic which is affecting all the nations of the world can only be solved when you and I can offer our own contribution of effort to the solution of the problem. On this point also Buddha in his wisdom preached to the world long centuries ago, that we must abstain from bodily passions because we are not able to control ourselves, thus showing that he foresaw the importance of the problem.

Another great problem is the war. How are you going to stop it and how tell the nations not to fight? If there is a clash of nations you and I will fight and say "England first and other nations afterwards" and if I am an Indian or Burman, it will be "my country first". But if you truly analyse this great conflict you will find that the individual must try to understand that after all patriotism is not everything. You can love your country while there is no need to hate others, and this truth also was put into a nutshell by Buddha—I promise to abstain from the taking of life of any living creature. There

is no need to kill even a fly : I do not know how many of you are vegetarians and a Christian perhaps looks at this question of food entirely from a different standpoint, considering possibly, why not eat meat? Yet the poor animal before going into the slaughterhouse, knows that he is going to be slaughtered for the benefit of mankind, for he is tied by the neck and pulled after the Doctor has passed him to be slaughtered. Day after day hundreds of creatures are being passed into the slaughterhouse from which they obviously shrink as I have seen myself in some of the great hospitals in Burma and if you have seen it once and have any feeling of sympathy you will not I am sure have the heart to eat the meat of the suffering animal. The animal feels the vibration of the slaughterhouse in the air, as we should do in approaching Chicago for the place is so saturated with the feelings of animals that it can be felt by the sensitive person in passing. Therefore in buying a tin of meat you will realise that in the tin is concealed the tragedy of slaughtered animals and what can you expect? If we cannot extend our sympathy, we cannot expect stronger nations to feel for us.

(To be continued.)

MONOTHEISM AND POLYTHEISM

The monotheistic and polytheistic doctrines of paganism have kept thousand millions people enslaved and fettered. The Grihasutras of the Brahman theologians, the Bible and the theology of Christian ecclesiastics, the teachings of Arabian Moslems have kept back the progress of humanity for over a thousand years. The degenerating ethics of Brahman theology have crushed the freedom of the teeming millions of the people of India keeping them in ignorance, slavery and superstition. In European countries people were denied freedom of thought by the behests of the theological despots of the Catholic hierarchy since the time of Eusebius and the African Augustine. The

teachings of the prophet of Arabia brought into existence certain personalities imbued with the demoniacal spirit of fanatical fury leading them to commit crimes against the art and literature of civilized society. Beauty and aesthetic refinement were foreign to the brigands of Arabia whose religion was to follow the dictates of destructive barbarism. In the world of imperialistic politics every conceivable crime was committed by bands of adventurers, hooligans, and buccaneers of the type of Cortez and Pizarro and Vasco da Gama. In India the first to follow the instincts of theological fury was Pushyamitra, who assassinated the good emperor Brihadratha, grand son of the great emperor Asoka, the noblest of sovereigns that ever ascended a throne. Advised by the Brahman priests the alien fire-worshipper with unrelenting fury undertook to destroy the humane religion of the Lord Buddha, and the great act that he committed was to sacrifice a horse to the fire god to proclaim that he was the emperor! In the barbaric feasts of the sacrificing Brahmans soma was drunk and madhuparka was partaken, the latter a dish prepared of beef, ghee and rice. This was a dainty delicacy greatly relished by the Brahman sacrificers. It was religiously prepared with great ceremonial incantations by the agnihotra brahmans according to the prescribed rules of the Atharva veda whose contents were based on sensual bacchanalianism of debasing obscenity. The Lord Buddha prohibited the Bhikkhus to have anything to do with this book of diabolical incantations. For a hundred years the Brahmans feasted on madhuparka and after the ending of the Sunga dynasty, India had again the time to breathe in the atmosphere of redeeming love and enlightened progress. What is difficult to comprehend is the greediness of the agnihotra Brahmans, whose love for beef, ghee and rice is depicted in the Bālapandita sutra of the Majjhima nikāya, where they are shown as an example for the pigs who run after their relished food by inhaling the perfume thereof. Just as the hogs run after their relished food, so do the agnihotra brahmans run after the madhuparka food by the exhalations of whose perfume the

greedy brahmans became aware of. Animal sacrifice were for a time suspended by the dissemination of the doctrine of Ahimsā by Our Lord whose all-embracing love for all living beings was something which was foreign to the *para vidya* of the Brahmans. The Dharma of Our Lord is founded on love, mercy, compassion, kindness, harmlessness, pity, while that of the brahmans is destruction, and exclusiveness. After Pushya mitra there was no asvamedha sacrifice until the time of Samudragupta who was fond of show, and he was a thoroughgoing imperialist, who loved romance. For nearly seventeen hundred years the Religion of Our Lord dominated in India until the time of Sri Harsha in the north, and the Pāla kings of Bengal. In the south everything went well until the appearance of the Kerala Sankara, who was regarded as the illegitimate son of a Brahman woman. Until his time there was no commentary written to explain the meaning of the Upanishads. That means that during the Buddha period there was no study of the Upanishads, which was at first studied in secret by the Kshatriya kings of ancient India. The Brahmans stole the secrets of the Upanishads from the Kshatriyas, and Sankara stole from the Buddhadharma and explained the meaning of the Upanishads according to his own way. He founded a new religion founded on philosophy, with animal sacrifices and Brahmanical supremacy as adjuncts. He succeeded in establishing his neo-Brahmanism which lasted for several centuries. He was ignorant of the destructive storm of Islam that was coming from Arabia. While Sankara was preaching his new doctrine of Brahman exclusiveness the cohorts of Islam were advancing towards Sindh. Our Lord preached the ethics of universal brotherhood and love to all living beings, while Sankara promulgated the exclusive doctrine of tribal Brahmanism relegating the Kshatriyas, Vaishyas and Sudras to a lower degree. The sudra people who formed the majority in India was degraded to the level of animals. They must not read the Veda nor hear it. If they read them their tongues should be slit, and if they hear hot oil is to be poured into

their ears! This was the neo-Brahmanism preached by Sankara. The Pāla kings were Buddhist still, and Sankara had no influence in the Pala kingdom. For 20 centuries there had been an accumulation of wealth in India. The Moslem bandits of Arabia had extended their sway in Persia and in the Euphrates valley. Islam had its adherents first in Medina who were all of the brigand type. With sword in hand Mohammad conquered Mecca, and with sword in hand he converted the Meccans to the new faith. The robber bands of Arabia loved plunder and political power. If the followers of Mohammad had any gratitude to the memory of the prophet they would not have killed Ali, his nephew and son-in-law and his two grandsons on the battle field. The crescent became the beacon of plunder and the robber bands joined Omar and Othman to plunder and conquer. Sankara began his crusade in India, and from outside the cohorts of Islam were entering India. Brahmanism began to persecute the followers of the Lord Buddha, and the Mohammedan invaders entered India and found no consolidating cohesiveness among the people. They began to destroy both the Viharas of the Bhikkhus and the Devalas of the Brahmans. The Bhikkhus were massacred and the laymen were forcibly converted into Islam. One Islamic dynasty succeeded another, the victorious party destroying the conquered. There was a change of conquerors, but the destructive fury continued without cessation. By the twelfth century of the Christian era the Buddha dharma had ceased to exist in India. By the end of the sixteenth century Islam had become the sovereign power in India. The principles of the Atharva Veda and the exclusive doctrine of Neo-Brahmanism promulgated by Sankara are the two main causes of India's decline and fall. Brahmanical polytheism and Arabian monotheism are both responsible for the enslavement of the teeming millions of the Indian people. The Brahmans divided the people into Brahmans and non-Brahmans ; the Moslems came and divided the people into Moslems and Hindus, and to-day the people are divided into

Mohammadans and non-Mohammadans politically, and socially into Hindus, Moslems and the Depressed Class. Buddhgaya the central Buddhist shrine was destroyed by Bakhtiyar Khilji in 1202, and it remained in Moslem hands till 1727 ; the holy Isipatana was destroyed by Mohammad Ghori and remained deserted until restored by the Maha Bodhi Society in 1931. The Buddha Dharma is a super-monotheism as well as a super-polytheism. Our Lord is the Teacher of Gods and men. People of India, it will be to your gain, here and hereafter to accept His Doctrine. Don't delay. Appamādena sampadetha.

THE RISE AND FALL OF BUDDHISM IN INDIA

(Tripitakacarya Rahula Sanskrityayana)

India is the country where Buddhism was born and where from the River Kosī to Saraswatī and from Vindhya to Himalaya; Buddha taught his doctrine, wandering from place to place during forty-five years. Where from king to beggar, from illiterate to philosopher, from the common people to the greatest intellects, all were vying with one another in their love of Buddhism through many centuries. Where in hills and forests, every city, every town and even in the villages, the quiet, calm hermitages, the monasteries, and universities of the Buddhist monks were spread; in which for thousands of years students from the various countries of the world came to learn the sublime teachings of the Buddha, the love and brotherhood of all humanity. The country, where the great thinkers, great mystics, great sages of Buddhism by their uncommon intellect, and supreme wisdom made a great impression upon the thought of the people; the great sculptors and artists of Buddhism hewed great cave temples and stupas from the living rocks such as Barbar, Ajanta, Ellora etc. and others which are to this day among the great achievements of humankind, the country whence messages of peace and love were sent to the far away countries from the Pacific to the Mediterranean, from Altai to Oceania, and the great civilised

people such as the Greeks and Chinese were profoundly influenced by the valuable teaching of this Sage. Even now the religion which was born here, has the greatest following among the world-religions.

How it was possible for India to lose Buddhism is a strange and painful question, with which I am going to deal here in brief. There is no doubt that Buddhism disappeared from India some seven centuries ago. What was the condition of Buddhism in those days? what were the internal and external affairs of the country and how it arrived at its condition then, we do not know. These tell us nothing of the history of the rise and fall of Buddhism in India. Therefore we must begin from the beginning of the history of Buddhism.

At or about 483 B.C. is the time of the Buddha's demise. Then and up till the four centuries afterwards, the teaching of the Buddha and his sermons were preserved in the memories of his disciples, these teaching are called the Dhamma. When they were collected in regular form they became known as the Sutta Pitaka. The injunctions or the rules of discipline for monks are known as Vinaya Pitaka. In the same year that the Buddha died, in the rainy season, in the Saptaparni cave near Rajagriha, the disciples under the leadership of Mahākāśyapa collected His teachings. There Ananda the attendant disciple of Buddha was an authority on the discourses of Buddha for this collecting work, and Upāli as an authority for the Vinaya.

In Buddhism, not killing, not-stealing and other ethical rules are called Śīla, and the discussion of Skandha, Āyatana, Dhātu etc. which are more abstruse, are called Prajna;—which is also known as Vidyā or knowledge, or, to use a more modern term, philosophy. Śīla and Prajñā are most essential things in Buddhism for achieving the highest goal. In some of the discourses of the Buddha Philosophy and philosophical terms are more extensively discussed, and those terms collected in one place are known as Mātikā. Later they were more elaborated and by the time they had become more venerated,

they came to be considered as a part of the Buddha's teaching, and they became known as Abhidhamma-Piṭaka. This Abhidhamma-Piṭaka came into existence, centuries after the demise of the Buddha, but the main theme in a nutshell was present in the discourses themselves.

At first all these discourses were learned by heart, and were not recorded in writing. Those who took to memorising the Sūtras were known as Sūtradharas or Dhammadharas (Keepers of Dhamma) in those days. Those who learned in Vinaya, were known as Vinaya-dharas or keepers of Vinaya. Similarly those who were custodians of the Mātikā were, known as Mātikādhara (or keepers of Mātikā). Afterwards when the complete Abhidhamma-Pitaka had come into existence, these Mātikā-dharas became known as Abhidharmikas.

One hundred years after the Nirvāna of the Buddha, the monks of Vaiśālī, known as Vajjiputtaka, began to neglect some of the monastic rules for the sake of gain, by allowing themselves to accept silver and gold, and to indulge in other things which were forbidden to monks. They formulated ten indulgences, which were quite contrary to Vinaya. Thereupon there arose a dissension which divided the Buddhist Church into two. Those who adhered to the original rules, were known as Sthavira or followers of the elders; whereas the other monks who comprised a large number, were known as Mahāsānghikas, named after the great federation of Mahāsangha. About one and a quarter centuries afterwards, up till the time of the Emperor Aśoka, there were many schisms in the Buddhist Church, and it was divided into eighteen schools. Those which originated from Sthavira were twelve, namely:—

Vātsīputraka or Vajjiputtaka
Mahiśāsaka
Dharmaguptika
Sautrāntika
Sarvāstivāda
Kāśyapīya
Samkrāntika

Sammitīya
Sannāgārika
Bhadrayānika
Dharamottarīya and
Sthaviras

and from Mahāsānghika there arose seven sects:—

Gokulika
Ekavyavahārika
Prajñaptivāda
Lokottravāda
Bāhulika
Caityavāda
Mahāsānghika

There were some differences in regard to many of their tenets. According to Sthaviras, Buddha was a man and human; but with all the best human qualities, perfect in knowledge, in wisdom and character; who, having compassion toward human beings, wandered from place to place showing the Path to the people. Being human, his body was subject to old age, disease and decay. Others, however, made the Buddha something superhuman in the garb of man. These are but two of the many differences among these eighteen sects; who by additions and subtractions made their Sūtras and Vinaya into conformity with their opinions. In order to verify the teaching of the Buddha and to decide against these heresies, during the time of Emperor Aśoka, there was held the Third Council of monks; under the leadership of Moggaliputta Tissa in Patna; where they decided the points at issue. There they rehearsed the whole Dhamma and Vinaya. While the orthodox school was thus holding its sitting at Pātaliputta (Patna), Sarvāstivādins and other schools held their council at Nālandā, and from that time Nālandā became the seat of Sarvāstivādins in Magadha. It had been a sacred place before that, being the birthplace of the Buddha's chief disciple Śāriputra, but this council gave especial fame to it.

When the third council had completed its work, with the

help of Emperor Aśoka, the head of the Sangha sent several monks to different countries beyond India; in order to propagate Buddhism. That was the first time in the history of India, and also of the world that an organised mission, had been sent out to propagate religion beyond its birthplace. About twenty-three centuries before, the Indian religion went to Greece, Babylonia, Persia, Bactria, Ceylon, Burma, Central Asia and other countries. Ceylon was singled out for special honour by the head of the Church and Emperor Aśoka; and the crown prince Mahinda, who forsook his crown to become a monk, was sent along with five of his companions to Ceylon to preach the Dhamma there. The King of Ceylon Devānampiya Tissa became a convert to Buddhism, and with him the whole population of the country turned toward Buddhism. In order to establish the Order of nuns in Ceylon the King sent a messenger to Emperor Aśoka; and the royal princess, the nun Sanghamitta, the elder Mahinda's sister, came to Ceylon with a branch of the sacred Bodhi tree at Gayā, under which Buddha had become enlightened. From that time until now, Ceylon has been the home of the orthodox Church and has kept intact the teaching of the Buddha in its purest form. In the meantime, when there was a decline of Buddhism in Burma, Siam and Cambodia, Ceylon sent her missionaries to those countries and they were converted to the orthodox Church (Theravāda). The Buddhism of these countries is officially called Theravāda; and it is generally known as Southern Buddhism or Hīnayāna Buddhism.

Maurya emperors after the time of Aśoka were generally great devotees of Buddhism; and with their munificent gifts, in Magadha and in the surrounding countries many large Buddhist monasteries and educational centres were built. After the fall of the Mauryas, the Sungas became the rulers; and for political reasons they thought it advisable to patronise Brahminism and neglected Buddhism. The times were not in their favour; and so, many of the Buddhist schools which had their centres in Magadha; had to remove to other places,

where more sympathy and devotion from the people were to be expected. Thus Sarvāstivāda removed its chief centre from Magadha to the country of Surasena, and to Urumunda Hill (now Govardhana) near Muttra*. Theravāda removed its chief seat from Pātaliputra to Vaidiśgiri (now Sānchi).

During the reign of the Śungas, by imperial patronage, Brahminism revived with a militant spirit. The horse-sacrifice, which was abandoned a few centuries before, was again revived and the Preceptor of the first Śunga emperor Pushyamitra, the great Grammarian Patanjali, became a most powerful and famous personality. It was at this time that the Brahmins began to revive the classical Sanskrit and its literature by composing such works as Mahābhārata, Rāmāyana, Manusmriti, though only the oldest part of them, belongs to that period; the other part being added afterwards. After the fall of the Mauryas the Sungas were not the only successors to the Mauryan empire, for the southern part of that Empire came into the hands of the Kalinga emperor Khāravela; while the North-West part, as far as Mathura in the east, passed into the hands of the Greek king Menander.

* Later Mathura became the seat of the Saka Kshatrapas and they were more impressed by the Sarvastivada schol. It was through them that the Kushāṇa Emperor, Kanishka, became another Aśoka for Buddhism; and during his reign Gandhāra became the headquarters of Sarvāstivāda.

Like the Kshatrapas of Mathura, the Kshatrapas of Ujjaini, were more interested in the Theravāda, whose headquarters was in their territory near Vidiśā (modern Bhilsā). By and by, in unfavourable circumstances the Theravāda had to remove itself, from Northern India to a further south and in the second and third centuries A.C. it was only in some part of the Āndhra, and Tamil country that it flourished up to the eighth or ninth century A.C. Afterwards it was forced to remain secluded in the island of Ceylon; whence in the thirteenth century it was able to assert itself in Burma, Siam and Cambodia, when the Mahāyana and the last phase of Vajjrayāna was in decline, in those countries.

The Kshatrapas of these Greek kings were ruling in Mathura and Ujjeni.

The Sarvastivāda which had its headquarters in Gandhāra, differed a little from the Sarvāstivāda of Mathura and so we find three different names for it; for the oldest form of it we can use the word Sarvāstivāda; the second form which was prevalent in Mathura was named Arya Sarvāstivāda; the third form which was most prevalent in Gandhāra and the surrounding countries during the Kushāna rule, is known as Mūla Sarvāstivāda. Here also there was some difference of opinion between the Sarvāstivāda teachers of Kashmir and the Gandhāra countries; and in order to settle these controversial questions, elder of Vasumitra and Aśvaghosha held a great council under the patronage of Emperor Kanishka at Jalandhara (according to others in Kashmir) where they composed three large commentaries on the three pitakas, known as Vibhāshas, which gave to its followers the name of as Vaibhāshika, another name for the followers of the Mūla Sarvāstivāda. Thus within five hundred years after the death of the Buddha, there were many differences of opinion in the Buddhist Church.

According to the Buddha's teaching there are three ways or vehicles for the realising of Nirvāṇa:—

1. Those who want to achieve their own salvation as soon as possible, without considering about others, can realise that goal by the attainment of arahatship. This vehicle is called Arahat-yāna, (the vehicle of Arahat) or Srāvakayāna the vehicle of the disciple).
2. Those who, together with the attainment of their own salvation, want to do some more beneficial work for others, can reach the goal by the way which is called Pratyeka-Buddha-yāna (the vehicle of individual Buddha).
3. Those who have renounced their own salvation or Nirvāna in order to help others, and to this end

have dedicated their lives, who by their own efforts have been able to discover for themselves the truth about Nirvāna, are known as Buddha, and their vehicle is called the Buddha-yāna (the vehicle of Buddhas).

In the older eighteen schools all these three vehicles were represented with equal force. The Buddha-yāna was a great Yāna (vehicle) no doubt, according to the older schools as well; but they did not denounce the other two vehicles. At the beginning of the Christian era there developed one school of thought which denounced the other two vehicles and proclaimed that the vehicle of Buddhayāna is the only vehicle, and that the other vehicles were so, only in name. In order to have the sanction of the Buddha's teaching, they compiled many Sutras and also began to proclaim the Buddhas as something of a superhuman being. Even during the time of Kanishka some teachers began to emphasise the greatness of the Buddhayāna. But it was only later, that the doctrine was established, that there was only one way of salvation, the Yāna of Buddha and Bodhisattva; while others were only just to help the ignorant, by showing them something in order to lead them to the proper path. These things were not found in the old pitakas, and many sūtras such as Ratnakūta, Vaipulya and others are of later origin. Thus the old tradition was violated and a breach was made for the opening of any unauthorised teaching to be proclaimed in the name of the Buddha.

Like the distortions of the Sūtras, there arose also many differences regarding the philosophical teaching of the Buddha. Sarvāstivādins, after the time when the three Vibhāsha commentaries of three Piṭakas were composed, became known as Vaibhāshikas; their philosophy was the same as that of Sarvāstivādins. Shortly afterwards in Southern India, in the country of Vidarbha, was born Nāgārjuna the great teacher of the philosophy of relativity (Madhyamaka). He taught that everything existed in relation to something else; and that there

was no independent existence of anything. There can be good only if there is something bad as well. There can be existence, only if there is non-existence. Thus there is no independent existence of anything ; or we may say that, everything is nothing from the point of view of transcendental truth. This philosophy is known as Madhymaka, or the philosophy of Void. Two centuries after Nāgārjuna, in Vaibhāshikas, there were some more developments. The Vaibhāshikas believed regarding things external or objective and things internal or subjective, that both are real (really existing) ; while the followers of Nāgārjuna said that because 'objective' and 'subjective' are relative terms, they have no independent existence. Then a third school arose with the idea that in reality external or objective things are the only real things the internal or subjective being only the reflection of the external, having no real existence of its own. This philosophy was called the philosophy of Sautrantikas. In order to prove their views they opposed the commentary of Vibhāshā and accepted only the authority of sūtras ; hence they called themselves Sautrāntikas or the followers of Sūttras. The foremost teacher of this school was Âcārya Vasubandhu of the fourth century A.C. His elder brother Asanga was another remarkable personality of this time. He was the systematiser of that great school of idealistic philosophy which afterwards produced such a great logician as Dingnāga, Dharmakirti and others. According to this school, internal or subjective things are the only real thing ; the external is a reflection of the internal, and has no real existence. The world as we see it, is nothing but the creation of minds. This school is known as Vijñānavāda or the school of Yogācara. Thus before end of the fourth century the four philosophical schools—Vaibhāshikas, Sautrāntikas, Yogācāras, Mādhyamikas were all well established. The first two were more or less the followers of the old scripture, which asserted that all three vehicles were equal as far as attainment of Nirvāna was concerned, so they were called by the others, adherent of Hinyāna (little vehicle). The latter two, who relied more on the later

Sūtras of Vaipulya and other class; named themselves, the adherents of Mahāyāna (the Great Vehicle).

(To be continued.)

BUDDHISM PRE-VISION OF MODERN IDEALS

By L. G. S. Gomis *Licencie Es Lettres* (Paris).

A sociological panoramic study of human mental activity anticipates an intriguingly fascinating revue of man's psychic excursions in his evolution from Ignorance to a harmonious and rational reconciliation to his environment. Cycles of civilization have manifested the ebb and flow of varied nations rise to cultural power, to return to oblivion either due to their lack of vitality mentally or merely as a result of economic and financial distress. What a galaxy of Stellar roles China, Egypt, Babylon, Greece, and Rome have occupied in the gallery of past civilization! Philosophy, Law, Government, Imperialism, Pyramids, Corinthian temples, Confusian doctrines and Christianity have partaken in this internationally and spatially disconnected symphony of man's increasing control over nature and his cyclonic changes from wisdom to ignorance, from other worldly spiritualism to rank vulgar materialism. Man still wanders in bewilderment in a miasma of conflicting evidence on the Ultimate Reality of Existence. Science has deviated him from supernaturalism—hitherto deistic privileges have been successfully demonstrated by scientists—the soul is now but an aberration of the mind.

Darwin's Evolutionism ushered the swansong of Creation. Apologists of Christianity swim in explanations to reconcile a self-sufficing Universe subject only to the Karmic law of cause and effect, to the dictates of mediaevalistic fiction.

Asia smiles compassionately at this orgy of doubt and despair in Western lands. By introspective mental culture the Buddha had explained away this seemingly modernistic complexity of human aspirations and ideals. He had inaugurated

a crusade for the sublimation of man's emotions under the rationalistic government of the mind, to humanity, as the culmination ethically of living organisms. A human hierarchy, the Buddha estimated, could only be judged by giving equality of opportunity to every human being. The aristocracy of the intellect according to Buddhist ethics dispels egoism for altruism, Love and Compassion.

Knowledge is released for man's emancipation from Tanha to the ambrosial balms of a non-causal Nibbana. Cosmic metabolic change, the inevitable companion of pessimism in this inexorable cycle of sorrow, misery, birth, decay, re-birth is transformed to true happiness in the Annihilation of Misery. What a triumph for the Human intellect—its supremest manifestation—The Buddha explained the mastery of mind over sensations, perceptions, volitions, transient phases of uncontrolled human instincts.

Man was held responsible for his actions ; an immanent justice in Nature was vindicated, proving that the Universal Concepts of Good and Bad had an Impartial auto-manifestative effect in the light of men's actions.

War, greed, jealousy, enfin the purging of man's baser emotions to the glory of a better understanding among humanity was preached by Our Master Mind.

Internationalism based on Love, Co-operation and an eminently enlightened code of conduct was advocated to Buddhists. Innumerable manifestations of the 'right is might theory' has awakened the West to this truism.

Besides, though Buddhism predominantly influences self-help and self-salvation, in a sophisticated world, its Dharma never disturbs the individualistic cultures of the lands it penetrates. It's a philosophy of Life that could motivate through the eternity of its Truth and its heartening idealism, all that is best in any nation's secular cultural activity. Eastern Asia was culturally linked by Buddhism in the Past, yet these Asiatic cultures do not present the monotonously uniform release of

an artistic sense of expression that Christianity enforced on a Renaissance Europe.

The 'Mahaparinibbana Sutta's' analysis of the two circumstances which make physical radiation visible to the physical eye, has only recently been re-discovered by the Europeans under the nomenclature of Aura. The International Psychological Congress of Copenhagen in 1929 recognized the Y rays, human emanations of light as conductors of Bio-physical energy, which could pierce thick metal plates, even induce refractions of light waves and be amenable to photography—a materialistic XX century discovery of the powers of Iddhi Vidhāñāna. Scientists have decades of work to verify the Buddhas discoveries which be attained by mental insight and super normal intellect, Abhiññā. Humanists and idealists dreaming of World States, of our species living in a hitherto unattainable Utopia of peace and contentment, need only seek refuge in the ethical code of Buddhism to harmonize the abuse of Science and Materialism.

GLEANINGS

Buddhist View Confirmed in Medicine

We are only just beginning to sound the unknown mysteries of the mind, and to realize that there are illnesses of the mind, which bring about illnesses of the body. The influence of thought on the body is greater than we dare think. It is so real that people can think themselves into an illness. They imagine that they have this complaint or that, and they go on imagining it until the symptoms appear and they actually fall ill of the disease they dread.

"Think well and you will be well—think ill and you will be ill" is truer than people imagine. Noble thoughts are good for the body as well as the mind. Ignoble thought, waves of dissatisfaction, of envy, or anger, injure the body and bring on illness. It is said every time a person becomes angry with

some one else he harms himself. I believe anger and the various reactions it entails actually induces a toxic effect on the blood, that a wave of anger for the time poisons the person who is angry, and if the person is continuously suffering from fits of anger in time he or she will become ill as a result of the anger poisons poured into the blood. Fear envy and uncharitableness probably poisons the body in the same way, while kindly thoughts and happy thoughts help people to maintain perfect health.

That fear alone will kill is no longer doubted. There are dozens of cases to prove it.

(David masters "Conquest of disease—p. 243).

ARABIAN NIGHTS

Bidpai, otherwise Pilpay, Baidaba, and Sendebar, formerly assumed to have been an ancient Indian Philosopher, whose collections of apologues, known as The Fables of Bidpai, has been widely read throughout the Old World. But this philosopher is now believed to have had no more real existence than the Scheherazade of the Arabian Nights. It would appear that Sakya-Muni, or Buddha, is probably the author, if the collection is indeed the work of one author. The researches of such scholars as Benfey & Rhys Davids have established very clearly the fact that these early Indian 'beast Fables' inculcate the Buddhistic teaching in precisely the same manner as the Jatakas and certain of the Fables of Aesop—these last being also traced back to Buddha. The lower animals converse like human beings, and the tendency of the stories is to preach a certain moral code.

The earliest translation from Sanskrit of the stories attributed to Bidpai was made in 570 A.D. by a Persian Physician (Barzoi), who rendered them into Pehlevi, under the title of Kalilah wa Dimnah ; and this version is noticed by Firdausi in his Shah-Nameh. Thereafter the Pehlevi version was translated into old Syriac, and again into Arabic, about 750 A.D. by Abdullah al Mokaffa, from whose version all the later

translation descend. The earliest English translation is that by Sir Thomas North made (1570) from the Italian version of 1552 by Antonio Doni. In 1888 this was reprinted with introduction by Joseph Jacobs. Of later English translations there have been twenty since the latter part of the 18th century.

(Harmsworth's Cyclopaedia, Vol. II, p. 79.

BUDDHA GHOSA.

In an article on Buddha Ghosa by Julius de Lanerolle, it is stated :—

> "It would be interesting to our readers to note that during this period (*i.e.* when Buddha Ghosa was at Buddh-Gaya) and for long afterwards, the Gaya Monastery was in the hands of Sinhalese Bhikkhus. It was in the fourth century that the Sinhalese King Kirti Sri Megha Varna with the permission of the Indian King Samudra Gupta built a Sangharama at Buddha Gaya for the use of "the Bhikkhus who were sent from Ceylon to do homage to the Diamond Throne'."

The Buddhist, May 1931, p. 8.

NUMBER OF STARS.

Let us take examples in space and time. First the Ptolemaic empyrean contained some five thousand stars. Perhaps ten thousand may be seen from a mountain top in India on a moonless night when the stars gleam like coloured jewels. But Buddha teaching two thousand five hundred years ago, speaks of a hundred thousand times ten million worlds—that is a million million. Sir Arthur Eddington is quoted as estimating that the great hundred-inch mirror telescope may make a photographic record of stars up to 22nd and 23rd magnitude, in all perhaps three hundred thousand million. It is possible that the new two hundred inch miror may bring these figures up to the Buddha's total. Again, Sir James Jeans is quoted as estimating the age of the Stellar universe as two hundred million years. This still falls short of the total for a year of Brahma, the universal expansive power, in the tables of the Puranas.

Further, Buddha or his disciples taught a nebular theory closely resembling the most recent speculation of Jean and Eddington. ("The destiny of India" by Charles Johnston, I.C.S. (retired) in Prabuddha Bharata copied in Khalsa Review April-May 1931, p. 41).

SHEONARAIN.

AN APPRECIATION OF MAHA-BODHI SOCIETY AND ITS FOUNDER

BY PROF. JAMES B. PRATT.

Most important, perhaps, of those institutions are the "Maha Bodhi Society," and the recently founded "International Buddhist Brotherhood," which aims to unite Buddhists of all lands—northern and southern—in an attempt at reviving the work and spirit of Gautama. (3) Itinerant preachers are sent about (4) The printing press is kept busy turning out Buddhist tracts and periodicals, containing both instruction on Buddhism and attacks upon Christianity. The Theosophist Buddhists publish a weekly paper in the vernacular and the Maha Bodhi Society another,—each disseminating about six thousand copies every week. The Maha Bodhi Society also publishes a monthly in English, known as "The Maha Bodhi and the United Buddhist World".

This Maha Bodhi Society is the most promising force for reform within Buddhism that I came upon either in Burma or Ceylon. I use the word "promising" advisedly, for though it occasionally lends itself to unscholarly and frantic attacks upon Christianity with ammunition drawn from the rationalist press, its great aim is the moral and intellectual regeneration of Buddhism, and as a rule it puts its emphasis in the right place. It was founded in 1891, by Mr. Dharmapala, a scholarly layman of Colombo who represented Southern Buddhism in the Chicago Congress of Religions in 1893, and who is still the

head of the Society. He realized that to do the most possible for his fellow-countrymen he must be neither lay nor clerical. The layman is too busy with the affairs of the world and its ties to give himself up absolutely to the work of reform ; and the monk living in the monastery is too far removed—physically—from the world which the reformer would help. So Mr. Dharmapala took the vows and the yellow robe of the monk, but lives in the world, and gives up his time to preaching the pure Buddhism of Gautama. This, he says, is nowhere to be found to-day ; with the exception of a few individuals here and there, there are no real Buddhists left in the world. The doctrine of the Master has been so overlaid with successive layers of accretions that it is no longer recognizable.

His aim and that of the Maha Bodhi Society, is therefore, to tear of all these accretions and to go back to that part of Buddhism which originated with Buddha. The two points that he emphasizes most in his preaching and his writing are *Activity* and the importance of the *Present Moment.*

The Singhalese are too found of putting off to another time important matters and of looking forward to future incarnation to set things right. Hence he never ceases urging upon them that now, now, is the time to do whatever is worth doing, and that it is here and now that they must look for Salvation and Nirvana if it is ever to be attained. The other point is even more important. Buddhism must not be made into a religion of passivity and idleness. The Buddha himself was always active and always preaching activity. And by activity Mr. Dharmapala means ; (1) unremitting alertness against the innumerable and subtle temptations of sloth, ignorance, lust, anger, envy, avarice, pride, and the rest ; and (2) constant endeavour to help other into a knowledge of the truth with its resulting peace and joy.

In preaching activity and unselfishness as the great Buddhist virtues he has to deal with the example of the monks ; and no Christian missionary could be more unsparing in his

invectives. The monks live, he says, a life of lazy and selfish retirement ; their chief religious function is ringing the temple bell, and their chief activity is often that of drinking tea. It is against them a large part of his preaching is directed, and the people are exhorted not to take them as ideals. He also calls upon the people not to identify religion with external observances and the repetition of meaningless formulas, but to work out their own salvation as the Lord Buddha taught, by means of moral activity. It is wrong to trust to the ringing of a bell as the monks do at the dagobas : and it is wrong to trust to prayer to an imaginary deity as the Christian *padres* do. Only one's own moral activity can really lead to peace.

The people, he assures me, respond to this sort of doctrine, and at many a remote village after he has preached they say to him. "This sort of simple teaching we can understand. But why did not some one tell us this before?"

Unfortunately there are not many men in Ceylon or Burma like Mr .Dharmapala. But he is kindling a fire that may not be extinguished. For he has seen that the glory of Buddhism lies in the spirit of service which so dominated its great founder, and he has chosen as the motto of the society those noble words addressed by the Buddha to his earliest disciples : "Go ye, O Bhikkhus, and wonder forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine of glorious, preach ye a life of holiness, perfect and pure."

This was my first acquaintance in Ceylon. My last was no less interesting and no less filled with the spirit of the Buddha. He is one of the leaders of the Maha-Bodhi movement and he gives up his entire time to spreading the reform. The only reward he looks for or cares for in this life or in the other is just the doing of his duty. In our last talk together, the evening before I sailed back for Europe, we were discussing Parinirvana, and when I asked him if he

derived it for himself he said: "As a fact I do not. What I should like best would be an endless succession of lives in this world so that I might use them all in helping other people."

(Taken from "India and her Faiths").

THE FORTIETH VOLUME OF THE MAHA-BODHI JOURNAL

The last number of Volume 40 of the Maha Bodhi terminates this month. In 1892 May, just one year after the establishment of the Maha Bodhi Society, the thought came to Anagarika Dhammapala now Sri Devamitta Dhammapala to start a monthly journal to disseminate news about Buddhagaya. He then had very little money to launch the venture, nevertheless he had the courage to do it. The first number was printed at the Baptist Mission Press, but the Baptist minister in charge of the Press declined to print the second number because he found there was a paragraph published which criticised the Christian missionary methods of Japan. It was an extract from the Japan *Weekly Mail* edited by an Englishman. Well, we had to go elsewhere and got the second number printed in a Bengalee press, and the work was so badly done that we had to find some other place. Happily Messrs. Newman & Co. undertook to do the work, and they did the work splendidly.

The first number brought wide publicity to the Maha Bodhi Society and Oriental scholars in Europe came to know of the Buddhagaya Movement. The late Sir William Hunter was then writing his voluminous work, the History of the Indian Empire, and at the end of the chapter on Buddhism he put in a few lines about the Maha Bodhi Society. The next good result was that a copy of the first number happened to reach the hand of the late of Dr. John Henry Barrows, who was the Chairman of the Advisory Council to the Congress of Religions proposed to be held in September 1893 at Chicago

in connection with the World's Fair. Dr. Barrows sent Mr. Dharmapala a letter informing him that he has been elected a member of the Advisory Council.

And the next thing that happened was an invitation from Dr. Barrows to attend the Congress of Religions. Mr. Dharmapala attended the Congress of Religions and delivered his stirring speech which was reported in the official volume published by the Congress. Just a month after he was on board the s.s. "Oceanic" in the Honolulu harbour when a party of ladies with a gentleman came on board to see the Buddhist Delegate. Mr. Dharmapala did not care to inquire into the personalities of the party, and one lady asked him how she can control her rising temper. He advised her to develop the will power and to repeat "I will be good" a hundred times a thousand times. And this lady that put the question was the future patroness of the Maha Bodhi Society, the illustrious, Mrs. Mary Elizabeth Foster, who after the meeting did not forget the advice, and in a spirit of thankfulness began sending a small contribution to the Society. The contributions continued to come, and then Mr. Dharmapala learnt the name of the donor, and after nine years when Mr. Dharmapala had become a regular "Anagarika" visited Los Angeles in California, he wrote to Mrs. Mary Foster that he has come on a visit to the United States to preach the Dharma of the Lord Buddha, and that he wishes to start a village school at Isipatana, Benares for the uplift of the neglected children of India. In January Mrs. Foster sent the Anagarika a donation of three thousand dollars. In 1906 February 18th, Anagarika's father died, and Mrs. Foster was informed of the occurrence, and in her reply said that she would be a "Foster parent" to the Anagārika and sent for his personal use a thousand dollars, which he invested in buying a small cottage with a plot of land and started a village school at Rajgiriya about 3 miles from Colombo. The school is now flourishing with an attendance of 400 children, girls and boys. With the rupees ten thousand the Anagārika started the village school at

Sarnath-Isipatana, Benares, which is now become a world centre of Buddhist activities. All this is the result of the publication of the first number of the Maha Bodhi Journal whose motto was the one that is seen on the top of the first page of every issue of the Journal. For forty years that motto has appeared.

The Anagārika loves the Journal because it was the vehicle that helped him to accomplish what he has achieved so far. In a non-Buddhist land amidst unsympathetic surroundings he has continued to work with self-sacrificing earnestness in the cradle land of the Buddhadharma. The Buddhists of Ceylon and Burma and Arakan helped the Society during the first few years and then ceased to give further help. But the Anagārika had the support of His beloved father who left a legacy which yielded an income for his maintenance. Without expecting the support of the Buddhist public the legacy helped him to give his whole time for the welfare of the Buddhagaya movement.

The Anagārika Dharmapala is now a Bhikkhu and he is now feeble and old, and the doctors who attend on him think that as he is suffering from heart trouble his life is in danger. He has worked for the revival of the Buddhasasana in India since May 1891. The Buddhists of Asia have not helped him to revive the Sasana in India. The Society would have died long ago but for the support that the Anagārika had received from his "Foster parent" Mrs. Foster and from the legacy left by his late father. With sorrow and shame we have to confess that the Maha Bodhi Society had not received any kind of support from Japan, Siam, Arakan, China, Tibet for the last forty years.

The Journal is published at an annual loss of Rs. 1,200/- but it is kept up because it is the first love of the Anagārika. His desire is to create an international Buddhist centre at the Holy Isipatana, Benares, where earnest Buddhist students from Asia, Europe, America, Australia will congregate and study the various forms of the Buddhȧdharma and co-operate to

elevate the teeming millions of the ignorant, illiterate, superstitious people of India.

The Anagārika has often expressed the desire to be reborn immediately in a Brahman family in Benares, in order to continue the work that he has started in Holy Isipatana, Benares to resuscitate the Buddhasasana in the land of its birth.

The Buddhadharma has gone to other lands, but is extinct in the home land. It has gone out from Aryavarta. It is the Aryadharma preaching the Four Aryan Truths to the Aryan people. The Aryan people have forgotten the Aryadharma, and they have rejected the Ahimsā Dharma.

Buddhists are not active, and dead bodies are not expected to be active. The dead man does not know what is to be active, and the living man that delays to do the right thing is dead, says our Blessed Lord. Judging from the standard laid down by Our Lord, Buddhists are dead. Outside the one fathom long body the Buddhist does not care to see, and hence the lethargy visible in Buddhist lands.

If each Buddhist would give a penny a year to carry on the work of the Maha Bodhi Society in India the great work can be done. But above all we want ten active, intelligent, educated, self-sacrificing Buddhists to come over to Benares and work to extend the work of the Society. The selfish narrow-minded sectarian Brahmans of the present day hate our Lord Buddha, who they say preached against their Veda and stopped animal sacrifices.

In the blessed land of Aryavarta, in Benares will be born our next Buddha. And our duty is to prepare the way for Him, so that we all may be born in India when He appears, listen to His Dhamma, and become His disciples, attain Arhatship, and pass on to the unconditioned, eternal bliss of anupādisesa nibbāna dhātu.

The chief priests and abbots and Nayaka theros of Buddhist countries should help the Maha Bodhi Society to revive

the Buddhasasana in their holy land. Our home and heaven is in India. Only those born in Majjhimadesa can reach the fruits of Arhatship. It is only in India that Buddhas are born, it is only in India that great Arhats appear. Therefore India is eternally holy for the followers of the Lord Buddha.

The expressed desire of Siri Devamitta Dhammapāla is to live if possible another four years to complete the 45 years of his mission in India following the example of our Blessed Lord.

Pattidāna and pattānumodanā are virtues to be practised daily by the followers of Our Lord. The Anagārika has worked for forty years as a Brahmachari Anagārika in the holy land. The good kamma or karma that he has accumulated he gives to gods and men. Our good Buddhists will we hope accept the pattidāna, and receive in the spirit of pattānumodanā.

Proclaim to all the world that the Maha Bodhi Society is working to revive the forgotten Dhamma in the holy land of the Buddhas. Co-operate with the Maha Bodhi Society Brothers, who love our blessed Lord, the Buddha Sakyamuni.

FOR THE INFORMATION OF OUR SUBSCRIBERS

The first issue of the Forty first volume of the Maha Bodhi Journal will be sent to our subscribers by V. P. P. We should esteem it a favour if each of our kindhearted Subscribers would without waiting for the copy remit the subscription in advance for the year or for six months.

To give the Buddha Dhamma to an ignorant world is the greatest of all gifts. Sabba dānam dhamma dānam jināti. This is the only Buddhist Journal that has continued to exist for 40 years without interruption, and the Maha Bodhi Society is the only world wide international organization in existence that has continued to preach the Dhamma to a non-Buddhist

world. We are working to proclaim the redeeming Dhamma of Our Lord Buddha to a sin burdened world. The Lord Buddha is the eldest Religious Promulgator. Other prophets came long after. Jesus, Mohammad, Sankara are later Messengers of TRUTH. They could not teach anything new except that which is injurious to Humanity. Other Teachers have taught to kill, to destroy, to use alcoholic intoxicants and to lead adulterous lives. The simple teaching of Our Lord is contained in the two lines herein given: Brahmachariyam caritabbam, kusalam kattabbam. Lead the pure life of chastity and Do good always. The Buddha Dhamma is compared to the Ocean, other Religions are later formed streams which enter the Ocean. Buddhists should be proud that they have the Oldest and purest form of the Truth that helps to escape from the miseries of Ignorance. All other Teachers who appeared after Our Blessed Lord had each one his axe to grind. They created gods, and hells but they showed no Way to gain Wisdom and to realize the supreme Happiness of Nibbāna (Nirvāna).

Tell each one of your friends to help the work of the Maha Bodhi Society. If we do not give with a heart of redeeming love this saving gospel of the Tathāgata to a sin-burdened world, thieves and robbers will enter and disseminate their unscientific puerilities and increase the number going to hell. We must enter the arena and challenge the charlatans who mislead the world. Help us dear Brothers to disseminate the thrice sweet Dhamma of Our all-merciful Lord Buddha. Sri Devamitta Dhammapāla is very ill. He may pass away before the end of this winter. You will please him if you help the "Maha Bodhi" and the Isipatana International Institute to train Sāmaneras to become Messengers of the Buddha Dhamma. We must deliver our most holy Central Shrine at Buddhgaya from the desecrating hands of the Saivite usurper who deforms the beautiful Image of Our Lord. Wake up and Act.

CORRESPONDANCE

MAHA BODHI SOCIETY.

Calcutta, October 30, $\frac{2476}{1932}$

From, The Founder and Director General,
Maha Bodhi Society, Calcutta.

To, His Excellency the Governor of Bihar & Orissa, Patna.

YOUR EXCELLENCY,

I am requested by the Buddhists of Ceylon to forward the enclosed extracts for your kind perusal and to request that Your Excellency will be graciously pleased to see that the desecration of the Budh-Gaya Temple by the menials of the Mahant be stopped.

The late Lieutenant-Governor of Bengal Sir John Woodburn advised us to go into a court of law to get an order of Injunction to stop the desecration and also an eminent lawyer advised us that this desecration could be stopped if an order of Injunction is obtained. Now for 40 years we have been trying by every peaceful means to stop the desecration but the menials of the Mahant ascend the sacred altar and deface the image by putting an offensive mark on the forehead of the sacred image. Ofcourse the Buddhists are helpless, the Mahant knows that, and he has got lot of people to assist him and therefore he thinks he can do everything to offend the Buddhists. We therefore trust that Your Excellency will have the graciousness to go into the matter and see that the Mahant who is a Sivite will be constrained to stop this desecration which is so offensive to all the Buddhists. Since 40 years we are going through every kind of humiliation and I hope that Your Excellency who is so ably administering the Government will have the graciousness to see that justice be done, and the history of the Budh-Gaya Temple show how things have been managed and cared for during the last 2,000 years. The Temple would have never

gone into the hands of the Mahant had not the late Collector of Gaya Mr. G. A. Grierson now Sir, without consulting the Government handed over to the then Mahant the internal management of the Temple in the year 1889 and the result is that we have to suffer.

Trusting that Your Excellency will use your sense of justice to stop this abominable desecration.

I have the honour to be,

Sir,

Your Excellency's obedient servant,

(Sd.) Siri Devamitta Dhammapala,

Founder and Director General of the Maha Bodhi Society.

NOTES AND NEWS

Brahmachari Devapriya Walisinha

Our Secretary Brahmachari Devapriya left Brisbane on the 5th of last month and was to have been in Colombo about the end of last month. We are glad to state that he met our old friend Mr. John Silva, who came all the way from his village Booyal to Brisbane to welcome the Brahmachari. From Brisbane he had to go by train to Childers, thence to Booyal by motor car. Mr. John Silva lives in a farm by himself, cooks his own food and lives the life of a Buddhist hermit. He has 300 acres of farm land but as the price of land has gone down he finds it rather difficult to dispose it off. If he was able to sell the land he would be glad to come over to India and live with our Sāmaneras at Holy Isipatana. By the first week of this month we expect our Brahmachari will be amidst us. He has lot of work to do at Holy Isipatana in connection with the celebration of the sacred anniversary of the Mulagandhakuti Vihāra.

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Mahatma Gandhi.

The saintly Mahatma is allowed to receive visitors who come to see him in connection with the elevation of the so-called Depressed Class. He is marvellously busy in issuing statement after statement giving advice to both the Indians of the Upper and the Depressed Classes as to what they should do to solve the problem of Untouchability. The Brahmans who have held a monopoly of all that is best in the social polity

of Brahmanical India do not like to face the coming change. The Dharmasastras forged by the Brahmanical law-givers after the extermination of the Buddhadharma from its native soil suppressed the higher impulses of the non-Brahmans and thrust them down because they were Buddhists. The sacred scriptures of the Buddhists were all destroyed first by the Brahmans and later on by the invading Arab iconoclasts. After 800 years of neglect the so-called Depressed Class found a saviour in the saintly Mahatma who is in deep earnest to see that justice is done to the 40 millions of the unhappy people. They are hated by the polytheistic believers who are under the thumb of the Brahmans, and they fall a prey to both the religions that are alien to the Indian soil that had their origin in the Semitic soil of Arabia.

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MR. B. L. BROUGHTON.

We are anxious about our dear friend Mr. B. L. Broughton, M.A., who left Calcutta for the Far East many months ago. He was in Siam in April last, thence he visit Cambodia, and he was in the hospital at Haiphong for several weeks. He has left the latter city, and we are anxious to know where he is at present. He intended to visit China and Japan later on. If he is in Japan we hope our Japanese Buddhist brothers will treat him with cordial hospitality.

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THE JAPANESE ARTIST.

The Japanese Artist, Mr. Kosetsu Noosu, is under an agreement to paint the Buddhist frescoes on the walls of the Mulagandhakuti Vihara at Holy Isipatana, Benares, arrived in Calcutta on the 25th November. Mr. Broughton in the name of his late mother graciously promised to contribute the sum of Rs. 10,000/- for the painting of frescoes. According to the agreement the Secretary of the Maha Bodhi Society is bound to pay the sum of Rs. 1,000/- to the Artist on his arrival. If Mr. Broughton happen to see this para he will be pleased to remit the amount to the Secretary of the Maha Bodhi Society.

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INDIA OF TO-DAY.

Says Arabindo Ghosh: "If an ancient Indian of the time of the Upanishad, of the Buddha, or the later classical age were to be set down in modern India . . . he would see his

race clinging to forms and shells and rags of the past and missing nine-tenths of its nobler meaning . . . he would be amazed by the extent of the mental poverty, the immobility, the static repetition, the cessation of science, the long sterility of art, the comparative feebleness of creative intuition."

—Arya V, p. 424.

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THE EMPIRE OF RIGHTEOUSNESS.

In the Pali Texts our Lord Buddha is called Dhammarājā. His Empire was known as the Dharmachakra. The Dharmachakra existed in India until the time of Sankara. He formed a hostile empire only for the welfare of the Brahman community. The Sudras were excluded from reading or hearing the Veda. The latter became the exclusive property of the Brahmans. The depressed class was thus formed, which was increased after India was conquered by the Arab invaders. Those who declined to become Moslems and those who declined to pay the tax were relegated to the class of slaves. The heroic and the upright preferred to become slaves and the Depressed Class became the classic ground of the noble heroic Aryans. Thanks to the saintly Gandhi there is the possibility of again re-establishing the Dharmarājya of our Lord Buddha. We have four sacred places in the Gangetic valley: the place where the Prince Siddhartha was born, the place where the Prince Ascetic became the Supreme Buddha, Teacher of Gods and Men, which is known as Buddh Gaya; the place where the Sammāsam Buddha preached His first Discourse on the Foundation of the Kingdom of Righteousness; which is at Benares, known to-day as Isipatana-Sarnath; and the place where the Blessed Lord left His physical Body, which is known to-day as Kusinara. The Depressed Class can now call themselves Upāsakas of the Lord Buddha, whose Empire extends from the Himalayas to the Far East of Japan and Korea. Take courage Brothers. The Doctrine of Love Universal, and Ahimsa was for the first time preached by Our Blessed Lord Buddha 2500 years ago. The Maha Bodhi Society has been working for the last forty years to herald the dawning of this glorious Day. What you Brothers need is education and cleanliness and to follow the five Silas and the Ten Kusalas enunciated by Our Lord. Observe these precepts and you will advance. Cleanliness said Our Lord is godliness. You have to learn cleanliness, and the most cleanly people on earth to-day are the Buddhists of Japan. Let us form the Empire of

Righteousness and we shall have one Empire extending from India to the Far East. The crafty Brahman theologians forged Manu smriti for their own gain, and they made laws to enslave the Sudras. These abominable laws must go, it will humanise the Brahmans if they give up following Manu's laws, which were forged by Brahman theologians.

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CHRONOLOGICAL EVENTS AT BUDDH-GAYA.

Mauzas Mastipur Taradih conferred on Lal Gir Sanyasi as *madahmash* by Mahammad Shah Padsha August 1727.

Application of the Government of the King of Burma to restore the Maha Bodhi Temple sanctioned December 8, 1875.

Rajendra Lal Mitra visited the site to report on the work that was being done September 1877.

November 9, 1878 Govt. of India undertook to repair the Temple J. D. Beglar, Engineer began work in January 1879.

Beglar left Buddhgaya August 1884.

Collector G. A. Grierson visited Buddhgaya April 1889.

Collector Grierson wrote to Govt. Engineer on July 25, 1889 that villagers are encroaching on Temple land at Buddhgaya.

Govt. took charge of the Temple April 1, 1890. Appointment of a Custodian sanctioned.

January 22, 1891 Mr. Hewavitarna Dharmapala visited Buddhgaya.

May 31, 1891 Maha Bodhi Society founded by Hewavitarna Dharmapala.

Lt. Governor of Bengal Sir Charles Elliott visited Budhgaya Oct 1891.

International Buddhist Conference held at Budhgaya October 1891.

July 1891 Bhikkhus stationed at Buddhgaya.

Hem Narayan Gir died December 27, 1891.

Krishna Dayal Gir occupied the gaddi February 4, 1892.

Bhikkhus assaulted at Buddhgaya February 1893.

Japanese Buddha Image placed on the Altar of the Buddhgaya Temple February 25, 1895.

Buddhgaya Temple Case instituted by the Maha Bodhi Society February 1895.

Lt. Governor Woodburn visited Buddhgaya October 1901. Sanctioned the building of a Buddhist Dharmasala at Buddhagaya. Building completed in 1903.

Burmese rest house at Buddhgaya. Civil suit instituted by Krishna Dayal Gir against the Bhikkhus occupying the Burmese rest house at the instigation of the Commissioner of Patna, Mr. Levinge, January 1907.
The Civil suit decided against Buddhists.
Bhikkhus ejected from the rest-house February 1910.

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MR. CHAN HTOON AUNG.

Our esoteric Buddhist Mr. Chan Htoon Aung will we hope have the uprightness to remit the money of the Maha Bodhi Fund which was entrusted by the good Buddhists of Akyab forty years ago. He must be an old man now, and death may come at any moment, and then to whom will the Maha Bodhi fund go. The Maha Bodhi Society has been working vigorously for the resuscitation of the Buddhadharma in the land of its birth. The Society has built the Dharmarajika Vihara at a cost of Rs. 1,14,000/- and the library just completed at Holy Isipatana has cost Rs. 8,000/-. The Society has erected the School hall and the Bhikkhu's cubicle at Perambur, Madras, at a cost of Rs. 7,000/-. For forty years the Society is publishing the international Buddhist English monthly at an annual loss of several hundred rupees. The monthly expenses of the Isipatana Seminary come to Rs. 400/-, the school at Gaya cost monthly about Rs. 60/-, and the cost of maintenance of the Bhikkhu at Perambur cost monthly Rs. 50 to 60. The Society is working vigorously and to appropriate the sacred money allotted for the work is reprehensible. Surely are the Buddhists of Akyab so lethargic as not to compel the Esoteric Buddhist to gorge the sacred fund contributed by the Buddhists forty years ago. If this is esoteric Buddhism of Mr. Chan Htoon Aung the world will be glad to see it pushed into the limbo of oblivion. The Buddhadharma is very strict in laying down the law of karma which on no account can be violated even by an esoteric Buddhist. It seems that Mr. Chan Htoon Aung has lost all sense of hiri otappa. If he is hopelessly sunk in the abyss of esotericism we of course can't expect him to follow the ordinary rules of morality. Death may come at any moment, and we trust Mr. Chan Htoon Aung would wake up from his sleep and remit the sacred money to the Imperial Bank, Benares marked Maha Bodhi Society, or to the Calcutta Hongkong and Shanghai Bank marked Maha Bodhi Society.

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THE PERAMBUR FOSTER MEMORIAL HALL.

In the year 1922 the Anagārika Dharmapāla began work at Perambur in association with Mr. Lakshmi Narasu to elevate the Adi-Dravida villagers by making them to follow the Buddhadharma, expecting that would help the converts to call themselves Buddhists and get rid of the hated name by which they were known. The Maha Bodhi Society purchased a piece of ground close to the Perambur Railway station and erected a small building and gave it the name of Foster Memorial Hall. The present residential Bhikkhu, Rev. Somānanda was trained for the work by getting him to learn Tamil so that he may be able to preach the Buddhadharma in Tamil. For his use the Maha Bodhi Society built a cubicle attached to the school hall. The hall and the cubicle cost the sum of Rs. 7,000/-. Now the followers of Mr. Narasu headed by the school teacher want to take possession of the school hall, and are persecuting the helpless Bhikkhu who lives in a state of fear. The spirit of covetousness exhibited by the followers of Mr. Narasu who preach against the doctrine of rebirth is in accordance with the ethics of nihilism. The Maha Bodhi Society began Buddhist work about twenty years ago in Madras. In November 1923 Mr. Narasu was sent to Malabar to preach the Buddhadharma by the Society and his expenses of the trip cost the Society the sum of Rs. 282-6-3. The spirit of covetousness which is manifested among the Perambur Buddhists does not show that Narasu Buddhism has done them any moral good. To go to the law courts will only show the mean spirit of the followers of Narasu Buddhism. The helpless Bhikkhu is being threatened by the school teacher and his friends. It is curious how fond they are to take possession of others property. For several hundred years no Buddhist work was done to elevate the people of South India. They are sunk in the abyss of superstition and ignorance. The Maha Bodhi Society had taken up this work in order to help them and to preach to them the Buddhadharma hoping their uplift. But it is to be regretted that Narasu Buddhists do not care to observe even the ordinary ethics of morality.

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THE LONDON BUDDHIST MISSION.

The British Maha Bodhi Society was founded by the Anagārika Dharmapāla in July 1926, with the co-operation of the late Mrs. Mary Foster. It was arranged that the work will receive the support of both for two years. Mrs. Mary Foster was to pay at the rate of Rs. 900/- a month and the Anagārika

at the rate of Rs. 1000/- a month. Two years elapsed and as the work was progressing the work was continued. Mrs. Foster continued her donations till her death, and the Anagarika until his admission into the Bhikkhu Order. As the work was progressing the Anagarika purchased the house at 41, Gloucester Road, Regents Park, London, N.W. 1 for £5,000/- which was paid by him from the Foster fund, he being then the sole Trustee thereof. Three Bhikkhus and a lay Brahmachari were sent to take charge of the Mission in June 1928, their expense being paid by the Anagārika at the rate of Rs. 1,000/- per month. After two years the party returned to Ceylon, and the Trustees of the Anagārika Dharmapāla Trust Fund sent the Bhikkhus Ananda and Rahula to take up the work at 41, Gloucester Road. Their efforts have been praised by the English Buddhists as well as by the Ceylon and Burmese Students in London. The first Buddhist Exhibition was held at the Gloucester Road headquarters by the Revd. Bhikkhu Rahula Sankritayayana, and many people came to see the Tibetan pictures therein exhibited. Bhikkhu Ananda is extremely busy. He is young, and healthy and is a graduate of an Indian University and is of the Kshatriya class, the first class in the Indian community in the time of our Lord Buddha. Bhikkhu Rahula is a Brahman which class is now considered in India to be the first. The work that is being done by both the Bhikkhus is being appreciated. We hope an English Buddhist will arise to take the place of the late Mrs. Mary Foster, to continue the work begun by the Anagarika Dharmapala. The Buddhadharma is just the religion suited to the English temperament. They are of the Aryan stock and the Lord Buddha was an Aryan prince who made the great renunciation to preach the psychological ethics of an enlightened spiritual Democracy. The Buddhadharma preaches the sublime psychology of perfect freedom untainted by caste, rank and wealth. It asserts the freedom of man emancipated from the fetters of theological dogmatism and degenerating supplication to some kind of God created by cunning theologians, who have assumed the arrogating power of confessing sins committed by the miserable sinner. The ear of the priest who listens to the sins of the sinner must be a kind of receptacle to receive all the dirt thrown out by the sinner. It is horrid from the psychological standpoint, and demoralizing. We wish good people would send help to the Buddist mission.

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The late Dr. Rhys Davids was a courageous exponent of the Buddhadharma. His wife until his death did not show any kind of hostility to Buddhadharma, but now she is tireless in

writing against the paramattha dhamma of Our Lord. She is contributing articles to the Hindu English magazines extolling the atman doctrine, and that the anatman doctrine was not taught by the Lord Buddha. She is getting the support of both Christians and those who like the Vedantic teaching of the existence of a permanent atman. Among the Bhikkhus there is not one who is learned in English to rectify the errors committed by Mrs. Caroline Foley Rhys Davids. She is like the Cinchi woman who attempted to revile our Blessed Lord.

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VEN'BLE SRI DEVAMITTA DHAMMAPALA.

The Ven'ble Sri Devamitta Dhammapala is very ill. He is advised by his physician to avoid taking all solid food, and for the last fortnight he is living on a liquid diet consisting of curd water, orange juice and Nestle's milk food three cups per day.

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BURMA HAS JOINED INDIA.

At the last general election the Burmese have given their vote in favour of anti-separation. One party wanted to separate from India and the other party decided that they should remain forming part of India, and the latter party has won. Burma is a Buddhist country and the tradition of the people are all founded on Buddhism. Now Indian people must reciprocate by showing their love to the Burmese. The Buddhists have their central shrine at Budh-gaya. The Christian central shrine is in the hands of Christians. The Mohammadans have their central shrine at Mecca, which is in their hands. The Vaishnavas have got their central shrine at Vishnu Pada (Gaya) which is in their hands and the central shrine of Buddhists which should be in the hands of Buddhists is not in their hands. Now the Burmese must demand that the Holy shrine at Budh-gaya should be given to them and the Hindus and the Government should respond to the demand of the Buddhists. The Mahant is an usurper. He is a Saivite and has no right to dictate to the Buddhists, but because he has got money and because he is a big Zamindar, he is persecuting Buddhists and the Government officials are taking his side because he is wealthy. This is absolutely unjust and we demand that the Holy place should be entrusted to the Burmese because it is the central shrine of four hundred millions. It must not be under the control of a Saivite Mahant who is a money lender and a zamindar.

FINANCIAL

Maha Bodhi Journal

Statement of Receipts and Expenditure for the month of October, 1932.

Receipts.				Expenditure.			
Life Subscriptions of :—				Printing bill for June & August	218	12	0
U Thwin, Burma ...	75	0	0	Paper bill	54	10	3
Mrs. A. L. Cleather, China	75	0	0	Blocks	9	3	0
Miss J. C. Davey, China	75	0	0	Making and printing of wrappers	13	1	0
Subscriptions	24	7	0	Stamps	26	0	0
				Coolies etc.	0	6	3
Rs. ...	249	7	0	Rs. ...	322	0	6

Maha Bodhi Journal

Statement of Receipts and Expenditure for the month of October, 1932.

Receipts.				Expenditure.			
Sarnath :—				Sarnath :—			
Rash Behari Ghosh for offering flowers in Sarnath Vihara ...	10	0	0	Vihara Expenses :—			
Donation for Vihara from pilgrims	37	0	0	Pay of Durwan ...	10	8	0
For Samaneras Expenses :—				Candles, Incense, flowers, Spirit, mentals etc ...	14	9	3
Donation from pilgrims	12	4	0	Book Agency a/c. Post cards of Vihara	15	0	0
Food dues from Mookerji	13	0	0	M. B. S. Sarnath a/c. Salaries	85	8	0
				Postage	4	13	0
Carried over ...	72	4	0	Carried over ...	130	6	3

	Rs.	As.	P.
Brought forward ...	72	4	0
Sale of Books & Postcards :			
Sarnath	57	14	0
Calcutta	54	5	6
Donation from a Sinhalese party	10	8	0
Calcutta Vihara charity box collection ...	51	1	6
K. C. Barua for British Maha Bodhi Society	1	0	0
Rent of Beniapuker House	82	8	0
Rs.	329	9	0

	Rs.	As.	P.
Brought forward ...	130	6	3
Meeting & other Exp.	2	4	0
Sarnath Garden a/c.			
Wages of Malies ...	22	8	0
Manure & plants ...	6	12	6
Free School a/c.			
Salary of teachers ...	23	0	0
Library a/c.			
Binding material ...	4	3	0
Sarnath Institute a/c.			
Salaries of teachers and servants ...	82	8	0
Food Expenses ...	123	5	0
Stationary, medicine, oil, oil, soap, carriage, etc.	15	6	6
1. Young deer ...	1	12	0
Calcutta :—			
Pension of old Durwan	5	0	0
Candles, Incense, Dusters etc. for Vihara	9	9	0
Book Agency a/c.			
Books	18	10	9
Stamps	5	15	0
M. B. S. Expenses :—			
Postage & telegram ...	26	0	6
Charity to 2 poor women	2	0	0
C. C. Bose ...	9	0	0
Plan of Beniapuker house	9	0	0
3 Shelves	31	8	0
Mr. Devapriya's a/c.			
Medicine bill ...	15	14	0
Vimalananda a/c. ...	6	11	6
Jessop Co. in full settlement of a/c. ...	18	0	0
Stationary, carriage, etc.	17	5	9
Pilgrims a/c. ...	3	13	9
Rev. Siriniwasa's treatment expenses ...	93	11	0
Library a/c.			
Books	4	1	0
Binding charges ...	7	12	0
Newspapers ...	2	8	0
Pictures framing bill	17	6	0
Gas bill for September	11	11	9
Electric bill for Sept.	22	13	6
Salary and allowance :—			
Madras	50	8	0
Gaya	45	7	0
Balarampur ...	7	2	0
Food a/c.	92	7	0
Rs.	1,021	4	9